OHIO STATE UNIVERSITY
DEC 30 1929
LIBRARY

The CHRISTIAN CENTURY

A Journal of Religion

Mothering the Community Churches
An Editorial

The Drift in American Life
An Editorial

Sanctions of Peace
By Salmon O. Levinson

Christianizing Church Members
By Samuel H. Miller

"Because I Have You in My Heart"
By Marguerite H. Bro

Fifteen Cents a Copy — Dec. 25, 1929 — Four Dollars a Year

The CHRISTIAN CENTURY

December 25, 1929

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT — REINHOLD NIEBUHR
LYNN HAROLD HOUGH — JOSEPH FORT NEWTON
ALVA W. TAYLOR — THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

JOHN RAY EWERS — EDWARD SHILLITO
ERNEST THOMAS — ERNEST W. MANDEVILLE
CHARLES T. HOLMAN — GEORGE B. WINTON
EDGAR DEWITT JONES — JOSEPH MYERS
E. TALLMADGE ROOT — EDWARD LAIRD MILLS
A. A. HEIST — WILLIAM S. ABERNETHY
FRANCIS P. MILLER — WILLIAM P. LEMON
JOSEPH MARTIN DAWSON — P. O. PHILIP
HUGH J. WILLIAMS — T. T. BRUMBAUGH
JOHN R. SCOTFORD — JAMES A. GEISSINGER
MARCUS A. SPENCER — BRUCE S. WRIGHT

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

$4.00 a year (ministers, $3.00). Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the Readers' Guide Periodical Literature generally found in the larger public libraries.

Contents

Editorial
- Editorial Paragraphs 1595
- The Drift of American Life 1598
- Mothering the Community Churches 1600
- Who Was Mistaken? 1602

Verse
- In Bethlehem, Today, by Madeleine Sweeny Miller 1602
- Prayer, by Charles G. Blanden 1602

Contributed Articles
- The Sanctions of Peace, by Salmon O. Levinson. 1603
- Christianizing Church Members, by Samuel H. Miller 1606
- "Because I Have You in My Heart," by Marguerite Harmon Bro 1608

Books 1609

Correspondence 1610

News of the Christian World
- British Table Talk 1612
- Correspondence from Southern California 1614
- Correspondence from the Southwest 1616

Index (July-December, 1929) 1618

Contributors to This Issue

SALMON O. LEVINSON, Chicago attorney, father of the plan for the outlawry of war which eventuated in the Pact of Paris.

SAMUEL H. MILLER, minister First Baptist Church, Arlington, N. J.

MARGUERITE HARMON BRO, formerly a missionary in China; postgraduate student, University of Chicago.

Be Sure That Your Friends Read Dr. Eastman's Coming Articles On the Movies!

With this issue The Christian Century is closing the most distinguished year in its career. Proof of that is contained in the 6-page index. But next year's volume will be even more memorable. Plans already well advanced insure such a table of contents for the paper as will make it more than ever a necessity for the thoughtful American.

At the very beginning of the year there is to be presented a series of four articles which will command international attention. These articles will deal with the movies as they are today—their content, their control, the effect which they are having on the community, and will include suggestions as to their improvement.

Much has been written, and more said, about the movies recently. Before The Christian Century spoke on the subject it meant to be sure that it had found a writer who knew the whole field and could speak with genuine authority. It has found that writer in Dr. Fred Eastman. Does any other person in the United States combine the qualifications which Dr. Eastman possesses for writing on this subject?

He is, in the first place, the only professor of drama in an American theological seminary. He knows the moving picture business from experience, at one time having been an exhibitor himself. He is a trained sociologist, having done notable work in the study of community influences and trends. He has made a complete study of all the literature available on this much-disputed topic. And he can write!

Dr. Eastman's articles, which will begin to appear in the issue of January 15, will have wide reverberations. Your friends, who are vitally interested in the relation of the movies to their children and to the whole community, will want to read them. Teachers, in public and in church schools; public officers; journalists; club women—these are only a few of the many who will find these articles of permanent worth. Use of the Christmas Cheques in their behalf now will insure them against disappointment.

A question has come to the circulation department this week which I wish to answer here. It is asked whether Christmas Cheques sent in after Christmas will be honored. They will. They can be sent in at any time within the next few weeks and, if signed by a subscriber, they will be honored in part payment of a new subscription.

It is exhilarating to see the way in which the Christmas Cheques are being used this year. Have you used all yours?

THE CHEER LEADER.

Dr. William E. Barton

who wrote that memorable article on "Was Lausanne a Blind Alley?" will contribute to next week's issue an equally frank, startling revelation of

The Last Day at Lausanne

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

OLUME XLVI CHICAGO, DECEMBER 25, 1929 NUMBER 52

EDITORIAL

PROFESSOR JOHN DEWEY in a recent article tells the story of Salmon O. Levinson's eleven years of labor for the outlawing of war international treaty, and concludes with the prediction that the author of the idea of outlawing war would not rest with the formal achievement of his goal in the Kellogg pact, but ould be found devoting the rest of his life to engthening the pact by "the same disinterested al, persistence and vigorous thought" that have owned with victory his efforts to bring the pact into istence. The year 1929 has given substantial kens of the fulfilment of Mr. Dewey's prediction. uring this year Mr. Levinson's activities for peace ve been as energetic and as fruitful as any year's ork prior to the signing at Paris of the pact which s genius inspired and his hand directly molded. We ve taken occasion to inform our readers of the orough revision which Mr. Levinson secured at eneva last September in respect to the advisory risdiction and procedure of the world court, thus aking impossible any intelligent opposition to Amera's adherence. Judging by the magic spell which the me of Elihu Root casts over the eastern press of e United States and the unwillingness of much of e western press to tell the truth about the court, aders of The Christian Century will have a monoly of this information until the truth is told on e senate floor that Mr. Levinson's work completely persedes the Root formula, rendering it superfluous d meaningless. The United States will not be asked go into the court on the Root formula, but on the evinson revision of the court's statute.

ather of Peace Pact ontinues Peace Work

mplementing Peace Pact With Peaceful "Sanctions"

T SEEMED to The Christian Century that no more appropriate Christmas note could be unded in this year 1929 than for Mr. Levinson to dicate what in his opinion are the next practical eps to take in order to consolidate the Peace Pact, d to insure its functioning when crises arise. His article on "Sanctions of Peace" is destined, we believe, to become as significant in the development of pacific procedure as his famous article, "Can Peace Be Enforced?" which first appeared in The Christian Century of January 8, 1925. Everybody in Europe talks of "implementing" the pact. The jargon is now getting into the vocabulary of American international speech. By it is meant some form of "sanctions," or penalties, to be applied to a violator of the pact. The pact, it is said, must be "implemented"; we must "put teeth in it." Now "teeth" mean war. Sanctions mean war. So the proposal to implement the peace pact means to put war into it! But the principle of the outlawry of war leaves no room for the use of war to punish any nation for going to war. That way is the way of return to the legalized war system. So we asked Mr. Levinson how *he* would implement the pact. What sanctions would you provide? They must be sanctions of peace, is his reply. He sets forth four such sanctions. Some day the mind of Europe and the European mind of America will be persuaded to turn from the illusion that provisions for war are needed to implement a peace pact. Some day these provisions for war will be plucked out of the covenant of the League of Nations. In that day those who have read Mr. Levinson's article will look back to it with a kind of pride at having been in on the ground floor of a great idea.

Federal Council to Study the Movies

AUTHORIZATION of the research department of the Federal council of churches to undertake an investigation of the movies was voted at the recent session of the executive committee of that body. Various foundations and universities have already embarked on studies of this giant industry. But the past record of the council's research department, as it has been conducted under the supervision of the Rev. F. Ernest Johnson, gives reason to hope that this investigation will prove more searching and productive in dependable results than any which have preceded it. The research department of the council has shown complete independence of viewpoint, com-

bined with remarkable ability in the securing and collating of facts. These capacities are both essential to any investigation of the movies that will have lasting value. Newspaper reports have recently suggested sensational developments within the council's own committee on moving pictures. The truth seems to be that the committee has been so confused by the conflicting testimony laid before it that it has been unable to agree on any common policy, save the undesirability of continuing in its own membership persons whose livelihood is involved in the industry as at present conducted. The call for an investigation is really an attempt to provide the council's committee with a fairly dependable basis for future action. It will be a year or longer before the results of the investigation can be made public. In the meantime, to those who desire an immediate and objective study of the movies as they now are, The Christian Century announces a series of four articles, the first of which will appear early in January. These articles will be written by Dr. Fred Eastman, professor of drama and literature at the Chicago Theological seminary. Dr. Eastman's name is sufficient guarantee of their importance.

Needed: A Check on Christmas Funds

CHAMBERS of commerce and similar bodies intent on improving conditions in their communities would do well to study carefully the innumerable "funds" that flourish at Christmas time. In the holiday period just closing, these funds have been more numerous than ever. They are not to be condemned out of hand. Some of them are in every respect worthy. Others undoubtedly serve a valuable social purpose, although incorporating features which are undesirable. But still others are doing more harm than good. The community deserves protection against exploitation in the name of Christmas charity. In recent years the promotion of these Christmas funds has fallen largely into the hands of three groups—newspapers, politicians, and religious organizations. Charity agencies have become merely the dispensing bodies through which some of the funds are disbursed, or the advisors of those who do the disbursing. Testimony from many cities shows that such advice is more frequently rejected than followed. It is possible for newspapers to raise and distribute funds at Christmas in such a way as to render honest help to some of a city's most needy people. Such papers as the New York Times and the Chicago Daily News have proved this. But it is also possible for newspapers to raise funds in such a way as to provide a publicity stunt for themselves and an emotional debauch for numbers of people who never awaken to the need which remains after the Christmas basket has been exhausted. Funds raised by politicians, or distributed under the auspices of politicians, are all subject to suspicion. And there are some funds raised and distributed by avowedly religious organizations which will not bear careful scrutiny. Now is the time for responsible commercial bodies to adopt tests by which their communities may be guarded against such Christmas-time exploitation next year.

One Hundred Per Cent Loyalty to Christ!

ONE of our contemporaries publishes an article which breaks into paeans of triumph over the victories for the kingdom won during a recent revival campaign. "There were many outstanding features," it says, "such as the young people's service when 20 high school students gathered in the main auditorium to hear the special sermon, at the close of which every one seemed to reconsecrate their lives anew. . . . Sunday school was wonderful! Just to see teachers and pupils sitting together in beautiful fellowship with a great common interest, and at the close of the service resolving together to carry on in the study of the Bible and Christian work, pledging 100 per cent loyalty and fidelity to Christ. That special men's service . . . when every man in the great congregation moved forward as one man to the altar of prayer was indeed a victory for right and religion. And what shall be said of the wonderful women of the city who were faithful to attend every service, including the special services for themselves? . . . The last night of the services was the best of all in the matter of reaping richly of the golden harvest so ripe and ready for the Master's use. . . . Christian workers of all the churches are now moving with ease and freedom among the unchurched of the city and for weeks to come additions will be made to churches in membership as these shall be hand-picked for the kingdom." The place in which this stirring spiritual conquest took place was Marion, North Carolina. We wonder how many of the striking mill workers are among those "hand-picked for the kingdom"?

The Arrival of Senator Grundy

WE find it impossible to sympathize with the progressive senators who are demanding that Mr. Joseph R. Grundy, newly appointed senator from Pennsylvania, be expelled from the senate. These senators base their objections to Mr. Grundy's presence on the part which he played in Pennsylvania's senatorial primary in May, 1926. Since the senate has denied Mr. William S. Vare the right to qualify for the seat which he won in that primary and the subsequent election, holding that Mr. Vare's campaign expenditures of $785,000 exceeded any legitimate outlay for the winning of such an office, these progressive senators maintain that Mr. Grundy, who has admitted raising $300,000 for use in the same primary, should be regarded as equally culpable. To be sure, Mr. Grundy's $300,000 went into the $1,804,979 total of the Pepper wing of the party

rather than to the victorious Vare's campaign chest. And the Governor Fisher who has appointed Mr. Grundy to the seat from which Mr. Vare was excluded is a Pepper partisan. But does not the whole episode, especially when considered in conjunction with the self-revelation of himself which Mr. Grundy recently furnished the nation, show that the new senator is an unusually "representative" representative for such a commonwealth as Pennsylvania? Mr. Grundy not only represents Pennsylvania's dominant political and industrial philosophy; he incarnates it. He is the perfect expression of the old Quaker stock that seeks to combine a stringently personal piety with an equal economic reactionism, and that considers any political measures justified which bolster the control of the community by the industrial barons. Pennsylvania may render a national service by putting such a man, who serves his gods without apology, in a position where his acts will have educational value for the entire country.

Storm-Tossed China

AS these words are written, there appears to have come a lull in the internal fighting in China. Reports from Canton indicate that the attacks of anti-Nanking forces on that city have been repulsed. The armies that mutinied at Pukow, a mile across the Yangtze river from Nanking, and withdrew northward along the railway to Peiping, have dropped out of the picture. Nothing has been heard from the rebel Feng Yü-hsiang for some time. Perhaps he is engaged in more of the "negotiations" in which his bargaining soul delights. The conclusion of an agreement concerning the Chinese Eastern railway, in which Mukden proceeded independently of Nanking, has relieved the Russian pressure. On the surface, therefore, the Nanking regime would seem to have weathered another storm. But this does not mean that, before these words can be read, the whole situation may not have been overturned. Any respite won by General Chiang Kai-shek—which is to say, by Nanking—will prove to be only temporary. Other combinations of other military men will continually try their luck at overturning the nationalist generalissimo. The chances are that, before very long, one of these combinations will succeed. The fundamental cause of the dissipation of the high hopes which accompanied the formation of the Nanking government was set forth at length in an editorial, "China Still in the Shadow," which appeared in these pages in our issue of November 13. As there pointed out, the expulsion and bloody repression of practically all proletarian elements in the nationalist movement, as a means of holding bolshevism in check, left the movement at the mercy of the militarists. Even the semblance of a republican government which General Chiang now heads is probably better than any regime which any of the revolting generals might set up. But, no matter who is on top for the moment, China's revolution has slipped back into military irresponsibility. A genuine people's government is a long, long way off.

Further Specifications Are Needed

THE Methodist bishops' committee on evangelism, in preparation for a fitting commemoration of the nineteenth centennial of Pentecost, exhorts the brethren to "place larger emphasis upon the doctrine and work of the Holy Spirit" in their preaching, and to observe the festival "by special preaching in which the person and work of the Holy Spirit are carefully but courageously pressed." Just what does that mean, we wonder. No doubt the underlying purpose of the bishops is wise and the objective which they seek is desirable—a quickening of the spiritual life of the people, a revival of the sense of the presence and power of God, and an increased devotion to the whole Christian enterprise beginning with the inner life and extending to the farthest reaches of practical service. But the effort to accomplish this by preaching about the "person and work of the Holy Spirit" seems likely to issue in an endeavor to put perennially new wine into some very old and fragile bottles. Few evangelical Christians deny the personality of the Holy Spirit. They do not trouble to. So far as their living and functioning faith is concerned, it is not in the picture. Their minds move in other patterns. Their thought expresses itself in other terminology. To start an argument about the personality of the Holy Spirit would, in a majority of cases, have no other effect than to divert attention from practical, even from devotional, into speculative channels and to produce more confusion than edification. If there is one subject above another in regard to which the preacher needs some specific guidance to give content to his preaching and the layman to give direction to his thinking, it is this.

What Should Be Done For These People?

WE wish to lay a problem in mission administration and practice before our readers. The famous "Prophet Harris" is dead in Africa. The story has been frequently told of the way in which this mysterious figure, having been touched in some fashion by Christian missionary work in Liberia, appeared suddenly on the Gold Coast and Ivory Coast of west Africa, preaching a gospel of repentance and promising the coming of Christian teachers. The "prophet" had only a smattering of Christian knowledge, and his message was strongly tinctured with the animistic philosophy of the native African. It created an enormous sensation in west Africa, however, and converts multiplied until the civil authorities became alarmed. Fearing lest the "prophet" might try to lead his followers into some sort of uprising, they asked him to return to Liberia, whence he had come. This he did. For the last few years he had lived in

retirement. But the movement which he inaugurated has shown surprising vitality. Although most of his followers were, and remain, illiterate, churches have been organized and survive. In some of them there are Bibles, which no member can read. Yet there are said to be about 40,000 of these people, all calling themselves Christians. Now the questions which we raise are these: What responsibility have the churches of Europe and America toward these "Harris churches"? Should missionaries be sent to these communities? Should they be left alone? If missionaries should be sent, what should they be sent to do? We would like to see the way in which our readers answer these questions, for we believe that it would give an indication of the present state of thought concerning missions on the part of a significant portion of the western church.

The Drift of American Life

WITH the close of another year, the thoughtful American turns naturally to an evaluation, not only of the course and content of his life as an individual, but equally to that of the society in which he finds himself a part. Three decades of the "century of promise" have now almost completed their course. Vast upheavals have marked these twenty-nine years. In the quiet of these hours as the old year dies, and as the final year of this third decade steps forward to knock at history's threshold, there is opportunity to ask what effect these multitudinous changes are having on American life. Is the life of the average American—positing for the moment the existence of that elusive being—richer, more purposeful, more rewarding than was the life of the man or woman who lived in the much-derided 'nineties? Or has swift change failed to bring true progress?

Undoubtedly, the first element to be taken into account in any attempt to answer such questions is the effect of the war on our life. What has it done to us? Where has it left us? Obviously, it thrust this nation into the center of the world arena with a savage completeness which has admitted of no compromise. Within limits, our governmental agencies have attempted to regulate the way in which and the degree to which the United States should continue this intimate involvement with the affairs of the rest of mankind. But such regulation can only control details. For good or ill, America must now live as a member of a world family, and her whole social and political future will be shaped by that fact.

But what does his new world contact do to the individual American? Certain Americans welcome it. They see in it the opportunity for the enlargement of their own interests, and for the dedication of their country to a nobler mission than has ever opened to a state. But others—and these are probably in the majority—are terrorized by the responsibilities and dangers of the new situation. From them, consequently, there rises increasing protest against anything that looks like letting down the bars to foreign hordes, lessening military preparedness, becoming involved in international commitments, and the like. The nervousness and stridency of the D.A.R. and similar bodies is only one indication of the extent of this post-war shock. As touching the future of their country, such Americans are "jumpy" today as they were not when the century opened.

A vast mechanization of life has marked these years. Transportation has been multiplied in form and increased in speed. Labor-saving devices have had a part in changing radically the aspect of factory and home. The five-day week is no longer an industrial dream; it may become the normal working week within the next decade. Mechanization has made possible mass production. Mass production is symbolized by the conveyor belt. The day of the handicraftsman has largely vanished; the tender of machines makes up the bulk of our city population. Even agriculture may soon be delivered into his hands. With the change has come a vast displacement of human labor. Old men are not facile enough to tend machines as do young men. Machines are constantly being perfected which reduce the required number of tenders. The worker therefore tends to become more and more a cog in a vast, impersonal mechanism, whose activities and recreation outside the factory are almost as completely mechanized as they are within, and whose old age becomes increasingly insecure.

Mechanization has hastened the urbanization of American life. Secretary Hyde's report states that the farms showed a net loss in population of 598,000 in 1928; there is, perhaps, a slight decrease in the rate of the rush to the cities. But since the experts declare that 15 per cent, instead of the present 25 per cent, of our population is sufficient to produce all the food that is required, it is plain that the exodus from the farms will continue. America has ceased, during these three decades, to be dominantly rural. It is now dominantly urban, and it will be even more so. Every institution of society is affected by this change. And the outlook of the average citizen even more than his institutions.

One effect of this urbanizing process is the increase in school facilities. There are hundreds of high schools which, today, offer as advanced instruction as was offered in scores of colleges thirty years ago. College enrolments have swelled so rapidly that educators now soberly ask whether such a rush to the campus is not a mistake on the part of a considerable portion of the students. The little red schoolhouse has almost disappeared in the face of the consolidated school. Adult education is the fad of the moment. The American—man, woman, child—is going to schools, classes, lectures, summer conferences as never in the past.

It is probable that one reason for the increase in the number of those who seek instruction is to be found in the increase in income experienced by most

families. However slight the gain in "real wages," the years of this century have seen an unparalleled increase in the amount of money which most families have to spend. The result is to be seen in every direction. Where is the American town of any pretensions without its country club? What manual laborer regards his automobile as a luxury? How many billions are spent each year on travel? What has become of cotton stockings? Is there any limit to the buying power of such a public, especially when universal credit is made available by the instalment buying plan?

To a considerable degree, the habits of spending induced by this swift increase in (nominal) income have had their part in producing the "new freedom" which has come to the family. The increase in the number of working women, both married and unmarried, has been rapid during the period now under review. The demand for dissemination of birth control information, in order to favor this development, grows every year. The automobile has tended to split some families into seldom-coalescing fragments, and to make all families far less static than in the past. With children now entering the pre-kindergarten school at the age of two, and so absorbed in extra-curricular activities that, from the age of ten (or less) on, their presence in the home is only as required for the inescapable necessities of sleep and eating, and with their parents equally absorbed in activities outside the family, the trend toward apartment hotels, inadoor beds, and kitchenettes is only economic common sense.

What has prohibition done to American life? The decision to attempt to eradicate this social evil by national enactment undoubtedly produced resentment on the part of a considerable portion of the public. It was, by this portion, interpreted as an invasion of personal rights, which led to a period of bravado drinking with deplorable social effects. There is some evidence that this sort of law defiance is on the wane. The President insists that prohibition is still in the experimental stage, and that it deserves a much better trial than it has so far received. It would be a bold commentator, however, who would pass any sweeping judgment as to what effect prohibition has had on the average American. There does seem to be some evidence that it has put more money in his pocket and more leisure in his days. Whether he has learned to make sensible use of either is another question.

These years have witnessed the arrival of what is now the "fourth industry"—the movies. A fifth of the population is reputed to attend some form of movie every day. Mr. Babson reports New England educators placing the movies first in their list of social agencies influencing the rising generation. To one conscious of the meretricious character of most of the pictures shown in these amusement places, the place of the movies in our society is cause for misgiving. There is something sardonic, when one remembers the estate of the theater in the 'nineties, in the often-heard regret that the movies should have so far overwhelmed the so-called legitimate stage.

Another influence has attained enormous power in these years in the advertising industry. There were advertisements, to be sure, before this century, but nothing approaching the present condition. As to the social value of advertising, there is unending debate. But as to the effect which it is having on the making of American life there can be small room for disagreement. The very term, "standard brands," so familiar to business, tells much of the story as to what advertising has done to us. Not all the influence of advertising has been bad. Style improvements, both in our homes and in our dress, and probably somewhat in our eating, can be credited to the beneficent influence of advertising. But in arriving at some approximation of the influence of this new factor, cognizance must also be taken of the pressure toward standardization, toward the creation of artificial wants, and toward that destructive form of community competition known as "keeping up with the Joneses."

The period under contemplation has been marked also by an increasing obsession with sports. Any comparison of the sports sections of the newspapers of 1929 with those of 1899 will make the point clear. Here again the development has certainly not been all bad. Neither has it all been good. It will require a long period of thought to cast up the account as between the bad and the good. Is the average American of these days, inveterate reader of the sports page, nearer an approximation of the sound mind in a sound body than was the American of thirty years ago?

A recent, but significant, development of the period has been the extension of participation in the stock market to millions, where formerly a few thousands made up the ticker-conscious portion of the public. A large part—indeed, a very large part—of the American public has seemingly reached the conclusion that it can expect, through judicious investment, to amass sufficient capital reserve to spend a considerable number of years living on the interest returns. Leaving out of account the whole aspect of such investment which is concerned with operations on margin, the remainder, whose legitimacy no one would question, shows the existence of a huge public which expects to be supported by the labors of others. When such investments in American securities run short, there remains the world market. Out of this comes that European nightmare—the picture of Europe and the other continents all toiling to support an American leisure class.

Limitations of space will permit only one other illustration. Within the past thirty years there has come, not to the doctors of theology but to the rank-and-file in the churches, the religious revolution which inevitably sprang out of the disappearance of an infallibly inspired, objective standard of religious authority. Fear has lost its power as a religious mo-

tive. The contrast between the claims of religion and its actual performance in controlling and mitigating the brutalities of our civilization has become increasingly glaring. The denominational rivalries which once engendered a fiercely local, if specious, loyalty have largely died away. The very part which The Christian Century is playing in the religious life of America is evidence of the change that has taken place. What has the change done to the religion of the average man?

In the main, these are questions that every American will have to answer for himself. That answer will be formulated in the light of the experience of the answerer, and since that will vary in every case, the answer will likewise vary. But it is hardly likely that there will be many who question that a great upheaval has taken place in this nation since the century dawned; that it has let loose among us forces of terrific power; that we have not yet learned how to direct these forces to the wisest purpose; that, in terms which have already been used in these pages, we are being driven toward ports that may offer no secure harbor. There is still a chance to make American life the most robust, most purposeful, most wholesome life that humanity has produced. But it is a fighting chance.

Mothering the Community Churches

IN its Chicago meeting, December 3-5, the executive committee of the Federal council of churches discussed favorably a resolution looking toward the uniting of all churches into one church in communities of less than one thousand population. The resolution was not adopted, but it met with such general approval that it was referred to the administrative committee with power to act. The implications of the discussion and the friendly disposition indicated by the commitment of power to the smaller committee measures distinct progress in Federal council thinking. And it opens up the problem of Christian unity in a practical way at several vital points.

Of course, the Federal council has no authority, nor has anyone else any authority, to say to the four or six or sometimes eight churches in villages of one thousand and less: You must now unite in one church. The resolution looks in a wholly different direction. Any action which may be taken will only be advisory, but when it is known that the leaders of twenty-eight denominations represented in the Federal council have such a conviction with regard to the scandalous condition which the denominational system has thrust upon these smaller towns and villages, there is bound to be a quickening of the impulse toward unity in every such town and village in the entire country. It is chiefly the restraints of denominational headquarters which hold back the sensible people of smaller communities from acting on their own good sense and banding together in a community church. If now they can be made to feel that in so doing they would have the blessing of their denominational leaders, the whole proposal would wear for them a new countenance; and if a carefully studied and generally approved plan for such unification can be presented, the process will be facilitated and rendered much more efficient.

The community church movement is actuated by an ideal whose implications are by no means exhausted by the rural and village situation. But the principle and problem of the community church find their most obvious illustration in these sinfully overchurched communities. The new movement for a fuller expression of religion in the neighborhood life, such as only a united church could give, has taken on various types of organization. The extremes are represented by the completely independent church and the so-called "denominational community church." The latter is attached to a particular denomination, receives the oversight of its general officers and supports its general enterprises, while at the same time offering a place in its membership to those who wish to maintain their allegiance to the communions with which they have formerly been connected. The former is attached to no ecclesiastical group, but finds its idealism in the sense of organic identity with the community as such. Recent surveys of a large number of localities in which the problem of a divided church is urgent reveals the fact that in most cases neither of these types of organization promises the highest degree of usefulness. The findings of the joint committee of fifteen, representing the Federal council, the Home Missions council and the Community church workers, are quite definite on this point. Both types, however, have their advocates. The independent type, in particular, has the support of many community church workers.

The perils of the completely detached church are obvious. They include: a too great absorption in purely local interests, a lack of fellowship with a wider circle, isolation from those world tasks which, for the lack of more adequate machinery, have been carried on by denominational missionary and benevolent boards. On the other hand, the denominational community church is often only a pseudo-community church, actually more concerned with the maintenance of the prestige and influence of the denomination which lends its name, administers its affairs and supplies the sinews of war than with the total interests of a united church. The minority groups in such churches seldom consider themselves as enjoying anything more than temporary hospitality in a household which is not their own. Genuine united churches cannot be built upon denominational enthusiasms, and least of all upon enthusiasm for other people's denominations. The Baptist member of a "Methodist Community church," or the Methodist member of a

"Presbyterian Community church," may be grateful for a church home under conditions where otherwise he would have none, but he is a guest rather than a full participant in the enterprise.

The community church movement has come into existence under the urge of an impulse which has more vitality than anything that has happened in Protestantism in a generation; something that goes far beyond the mere pressure of economic necessity and involves a deep insight into the true purpose and function of the church, the sources of its power, the scope of its inclusiveness and the objects of its endeavor. To attempt to head such a movement back toward a decaying system of limited denominational loyalties is to go against the current of history and the wind of the spirit.

The plan of local church organization in communities of under one thousand presented at the Chicago meeting provides for the organization of "United churches" the membership of which shall include persons who wish to unite without breaking their former denominational connection and those who wish to join the united church itself without assuming any denominational relationship. "In all things local, the United church shall seek to develop a single church consciousness. In its outside affiliations, it shall continue to conserve such missionary objectives as continue to enlist the affections of the membership. The interest of the several agencies previously sustained (by the affiliating congregations) shall not be allowed to suffer because of the union thus entered into." It is suggested that such United churches shall relate themselves, for purposes of counsel and advice, to the state council of churches in those states where such councils exist.

The important point to guard in this or any alternative method of organization is that no quarter be given to denominational exclusiveness and selfishness. The United church cannot afford to say to the denominational executives: If you will help us to set up our organization for local purposes, we will help you to maintain the denominational spirit with reference to your general enterprises. Existing loyalties, in so far as they are real, should be conserved and utilized. Whatever contributions can be made to the common fund of religious life by the insights and emphases of the several denominations, should be made. The defect of the present system is that these particular denominational possessions have, in general, been conserved rather than contributed. Christians today need to learn that loyalty to the spirit of their fathers and to the great historic movements in and through which Christianity has done its work does not imply the maintenance of that ecclesiastical exclusiveness which, rightly or wrongly, seemed necessary in an earlier age. The way to contribute is to unite. Denominationalism, considered as sectarian separativeness, is entering its twilight. Denominational leaders who are worthy of their positions of leadership will not waste energy and impede the progress of the kingdom by dickering for concessions to the failing order, but will be eager to take the lead in promoting the new order. They will not, as a religious paper declared not so long ago, demand "a type of Christian union which will promote our cause." The time has come when it is supremely true of the denominations that those which are willing to lose their lives shall save everything that is vital, and those that are inordinately anxious to save their lives shall lose them. Meanwhile, it is not necessary to kill denominationalism. Let it work while it has any strength left in it. It is on the way to death. No ecclesiastical pulmotor can keep the breath of life in it. The important thing is that Christianity shall not die with it.

The raising of this problem in connection with the discussion of the possible widening of the function of the Federal council itself suggests interesting possibilities. There exist already perhaps more than a thousand community churches throughout the country which have no connectional relation with one another or with other church systems. They have grown up in communities where the competitive denominational system has definitely and conclusively failed. These churches need ecclesiastical mothering. Who better can give them the mothering that they need than the Federal council itself? The proposal that the Federal council amend its constitution and enlarge its function so as to include administrative as well as advisory service on behalf of constituent denominations looks toward equipping it to render exactly the service which these scattered churches need. These two phenomena fit together like the two parts of a torn picture. Here are local churches seeking leadership of other than the denominational order and the means of integrating their life with that of the church universal, and here is an agency of the whole church seeking a field in which it may make the convictions and the moral energy of the whole church effective in practical ways. Put them together. Each is the answer to the other's prayer.

It may be that it is for this cause that the Federal council has come. It represents the best that there is in the denominations. It has been loyal to their interests and has kept its hands off of their business, as it will continue to do. It will, and should, do nothing to hasten their demise. But it should alter its structure as may be necessary to enable it to take over such administrative functions as may be committed to it.

The present situation involves two systems of religious life and organization. The denominational system has been the vehicle for the transmission of our spiritual heritage through many generations, the instrument by which the work of the church has been carried on, and the object of our immediate loyalties. The undenominational concept expresses the larger idealism of the Christian mind and its reaction to present needs and opportunities. One of these systems is going and the other is coming; but both are here as present facts. The community church must make adjustment between them.

Who Was Mistaken?

A Meditation on the Traditional Christmas Story

IT was a night soon after that of the angels and the star. Bethlehem was still thronged with the returning members of the family of David. The low light still shone through the windows of the stable. Helplessly out of the darkness came the thin cry of a babe newborn.

In Rome, Octavius, his last rival defeated, turned to the fostering of the glories of the Augustan age. The doors of the temple of Janus were closed, for peace had come at last. The legions held secure the borders of history's mightiest empire. Order and justice were established, under the Pax Romana. Iron might had hewed the way to the goal of man's endeavor. An armed justice should maintain the rule of the imperial city forever.

Was Caesar Augustus mistaken?

In Jerusalem, Herod, tormented by the ghosts of his own sons, cowered in terror. His devious career was nearing its end. He had served many masters; had followed the course of an oriental despot in all its intrigue, its brutality, its lasciviousness until men had learned to call him "Great." But now the shadows were closing in. His Syrian realm suddenly became populated with the forms of possible usurpers. One way only remained to make the throne secure. The sword; the omnipotent sword!

Was Herod mistaken?

On the great highway to the desert, the magi, their quest satisfied, turned toward their homes. Overhead wheeled the brilliant stars, in whose movements they sought the secret of wisdom. Gravely they spoke together of what they had seen—a king in torment, a wonder child, royal gifts spread about a manger. And the long beards nodded in unison as the prophecy of that strange star was foretold—power and honor and glory.

Were the magi mistaken?

In the fields, the shepherds, never free from the care entrusted to them, still talked together of the wonders of that other night. Was it true? Had the expectation of the years led to this birth in a stable? And was the promise of the heavenly host especially to the unlettered, the poor, the men burdened with the lowliest tasks? They had proclaimed their manger discovery to all Bethlehem, which had received it with bewilderment or open scorn. No rabbi had sought out the child.

Were the shepherds mistaken?

In the stable, Joseph, overwhelmed by the experiences which had befallen since his arrival in the little town, sought to control the conflict of his bewildered thoughts. What was there to dismay him? Was not the mother safe? And did he not have a healthy man-child to call son? The family line was again secure. More important for the Nazareth carpenter, there was promise of another hand at the bench, and another support for the mother if need befell.

Was Joseph mistaken?

By the manger, Mary, lying in the sweet straw, listened to the faint breathing so near at hand. What were these words she kept hearing; these scenes of adoration which kept recurring from the blurred memories of her hours of pain? Strains of a Magnificat; shepherd faces still dazzled with the shining of angelic hosts; richly robed strangers offering gold, frankincense and myrrh. As she pondered, her heart swelled with the dream of some great future for this her first-born. Jesus . . . a savior . . . upon the throne of his fathers.

Was Mary mistaken?

In the courts of heaven, the Father of all, weary with waiting for the return of a prodigal world, mused within his heart. "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son."

Was God mistaken?

VERSE

In Bethlehem, Today

HIS light still shines in Bethlehem Town
Where long-limbed camels stately stalk
And matrons virtuously walk
In spotless headdress flowing down
About their ample-skirted gown.

His light still shines in children's eyes
That nightly feast on starry skies
And intimately know the sheep
That shepherds on their hillside keep
On nights too heavenly for sleep.

His light still shines above the lamps
In shrines where creeds make hostile camps;
For not in incense-stifled air
His Presence breathes, but yonder where
The people walk in Bethlehem square.

MADELEINE SWEENY MILLER.

Prayer

MY heart's an upward-streaming fire,
On time's great altar laid.
If prayer is but the soul's desire,
How constantly I've prayed!

CHARLES G. BLANDEN.

The Sanctions of Peace

By Salmon O. Levinson

THE word "sanctions" starting out in life as the embodiment of something sacred, holy, redolent of the altar, has degenerated into a common euphemism for war. The transformation of this word from the sanctuary of God to the shambles of Mars is significant. The theory of sanctions as applied to sovereign entities is European in its origin or at any rate in its persistency. The concept of the sanctions of force was repudiated by the American constitutional convention of 1787. From that time to the present, despite wayward lapses, the principle then adopted has remained intact. It is now incontestably true that the United States will not ally itself with any system involving sanctions of force.

In his recent Armistice day message President Hoover said:

> There are today two roads to that end. The European nations have, by the covenant of the League of Nations, agreed that if nations fail to settle their differences peaceably then force should be applied by other nations to compel them to be reasonable. We have refused to travel this road. We are confident that at least in the western hemisphere public opinion will suffice to check violence. This is the road we propose to travel.

President Hoover states pithily the sound American position as citations from three other great statesmen will confirm.

In 1925, Mr. Elihu Root, in a notable address, said:

> Previous agreements by other nations to exercise compulsion to prevent war are not much better. If carried out, they would themselves be war, and the only effect would be upon the alignment of nations engaged in the war. But the world has learned that in modern war the victors suffer about as much as the vanquished, and few nations can be depended upon to subject themselves voluntarily to the disaster of going to war because of a previous general agreement for the purpose of preventing some other country from going to war with somebody else. No country can carry on a war unless its people at that very time want war. No government can constrain its own people to go to war in the future when they do not wish to go, and no generation can effectively bind a future generation to fight against its will. The motive is not sufficiently compelling to create and hold together an alliance for purposes of compulsion. A single great power might compel peace, but a Pax Romana implies a Roman imperium.

Secretary of State Hughes, in an address delivered in 1925, said:

> Taking the long view, it may not be regarded as a defect or a misfortune that we escape the notion of the impositions of force in the field of international law. The effort to promote the reign of law, as accepted, not imposed, may be after all the most important contribution to permanent peace.
>
> It is difficult to escape the illusions of force, and it is natural that after the unprecedented organization of force in the world war and the victory achieved by a concert of arms, the imagination of many should be fascinated with the idea of the sanctions of force and an enforced peace. Such plans may be practicable where they are least needed.
>
> Small powers, if their cases present minor or isolated interests, may be disciplined. But major problems and the interests which give rise to them divide not only the powers immediately concerned but other powers, according to their conceptions, not of law, but of national advantage, not of principle, but of expediency. The notion that great powers with conflicting interests may be disciplined in this way would seem to be a chimera.

In a speech in the senate in 1926, Senator Borah said:

> I am opposed to the recognition of the right to employ force against a sovereign nation in any contemplated plan of peace. There is too much danger in such a program, too great a menace to the liberties and happiness of the great mass of the people. I do not care how far removed is that part of the scheme which provides for the appeal to force, nor how high sounding nor how sincere may be the preamble, if force is there, it will come in the end to swallow up all other provisions and dominate the whole program.
>
> The Holy Alliance began its existence consecrated to peace and to the advancement of Christianity, invoking the guidance of the Sinless Being who had decreed that "all those who take up the sword shall perish with the sword," ended in a determined effort to suppress free speech, destroy the liberty of the press, and establish arbitrary power in every corner of Europe. It always has been so. The more you feed it, the more it hungers. The more respectable you make it, the more arbitrary and brutal are its ambitions. You cannot make it anything other than what it is, a thing in and of itself brutal and barbarous, the creed of the savage and the apology of the civilized man.

During my recent visit to Europe, in numerous talks with political and other leaders of thought, I became convinced that a great change is taking place there in regard to the problem of sanctions. More and more it is being recognized that the philosophy of sanctions is in its essence the philosophy of war, and that putting into the same document the disavowal of war and "security" by sanctions of force is a fatal contradiction in terms. It bestows upon the signatories of peace the legal right to wage war; it turns a peace treaty into a potential military alliance; it pours the poison of war into the cup of peace. Force may have its place in this none too virtuous world of ours, but sanctions of force—the equation of war—must not desecrate a covenant of peace.

The resolutions now pending in the assembly of the League to take the "dead wood" of force out of the covenant are living proof of this happy and unmistakable trend. It is the beginning of the long fight in Europe over the second hemisphere of war—the sanctions of force. The ultimate result is not in doubt.

I shall submit for consideration four suggestions for sanctions, not the "sanctions of force" but the far more workable and effective "sanctions of peace." In other words, I would like to answer the question, "What kind of sanctions can we have behind the Peace Pact?" But before doing so let us dispose of some fallacious arguments advanced in criticism of

the Peace Pact that have tended to blur our mental vision.

It is claimed by militarists and even by some pacifists that because the pact does not affect the right of self-defense, therefore the right of "defensive war" is retained; and that as each country is the sole judge of this right and has in the past always fought only "defensive wars," it follows that the pact really outlaws no wars at all. In short, it is contended that the pact has not changed the practical international situation with regard to war. There are several errors in this argument. The main one is the failure to distinguish between the right of self-defense and defensive war. War is an institution or method of settling disputes, hitherto (before the pact) recognized as legal under international law. Just as dueling was an institution, a lawful method of settling individual disputes of honor, so war has been the ultimate lawful resort for the determination of disputes between nations. But the right of self-defense is not an institution; it is not a method of settling disputes; it is not a brand of war. It is a right inherent in nations as in individuals, and is indispensable to both liberty and life. It is impossible to abolish or outlaw the right of self-defense. The use of the term "defensive war" is merely the pharisaical effort on the part of each belligerent to charge its enemy with waging an "aggressive" war. As each belligerent makes the same charge against the other the net result is nil. In the case of an individual the right of self-defense can be challenged, the individual can be criminally indicted, brought into court and compelled to justify his act. There is no such power and can be no such power in international relations except by the creation of a superstate or an international dictatorship—the acme of world nightmare.

Public Opinion Is Freed

Therefore the basic dependence must be upon public opinion—educated, alert, conscious of its power, and able to function. Under the Peace Pact *all* war is outlawed and the ability of public opinion to function is thereby given tremendous scope. So long as wars were presumptively lawful, public opinion was not able to cope with the power of secret diplomacy and other governmental handicaps. But now that war is illegal the burden of proof shifts and the people must first be convinced that the situation calls for supreme sacrifices in the strict exercise of the right of self-defense against actual and wanton danger. With the peoples in each country understanding the true meaning of the Peace Pact, the question of war and peace is in their hands, at least in those countries where there is sufficient liberty for public opinion to function.

But the ability of public opinion to function is largely proportional to its ability to ascertain the facts. Everything should be done to educate, coordinate and effectuate the general public will to peace. To that end I now submit the four proposals for "sanctions of peace" as follows:

I

In the future all annexations and territorial acquisitions by means of war or under the menace of war, or in the presence of armed force, and all seizures or exactions by force, duress or fraud shall be null and void.

This suggestion is not new. The late Senator Knox, former secretary of state, and the writer, formulated a "Plan to Outlaw War," published in 1921, which contains the following provision intended to cover the same ground:

> All annexations, exactions or seizures by force, duress or fraud shall be null and void.

In formal proposals for the codification of Pan-American international law in 1925, submitted by the Institute of American International Law to the governing board of the American union, Dr. James Brown Scott, the distinguished jurist, drafted the following "Project No. 30":

> In the future territorial acquisitions obtained by means of war or under the menace of war or in presence of an armed force, to the detriment of any American republic, shall not be lawful; and that
>
> Consequently territorial acquisitions effected in the future by these means can not be invoked as conferring title; and that
>
> Those obtained in the future by such means shall be considered null in fact and in law.

In commenting thereon, Dr. Scott said:

> While the project under consideration is not an express renunciation of war, it seeks to withdraw the incentive to the use of force by renouncing in advance the fruits of conquest however produced.

This project is still under consideration.

Since that time and by means of the Peace Pact there has been "an express renunciation of war," and my first proposal is practically a corollary of the pact itself. If it is unlawful to wage war, conquests by war should furnish no legal title. Here is a real sanction, real security—the protection of law. Never again can a nation bent upon conquest acquire indefeasible title to anything. Moreover, the greatest value attaches to this proposal because it blots out once and for all the subtle and abused distinction between aggressive war and defensive war. It would make the exercise of self-defense genuinely defensive; the use of force would have to stop when its claimed objective of self-defense had been attained. In short, hereafter no title shall pass by any kind of war except the title of a pirate. And if it be asked whether the status quo is to be crystalized under such a law, in true Yankee fashion I would ask in reply, "Do you expect to change the status quo by war?"

II

Any person, or persons, who shall advocate orally or in writing, or cause the publication of any printed

matter which shall advocate the use of war between nations, in violation of the terms of the Pact of Paris, with the intent of causing war between or among nations, shall be guilty of a felony and upon conviction thereof shall be imprisoned not less than —— years.

The basic material for this proposal comes straight from our constitution. Article 2, Section 9, of the constitution provides: "Congress shall have the power to define and punish offenses against the law of nations." The Peace Pact having become the basic law of nations, congress automatically has the power under our constitution by legislation to punish violators thereof. My second proposal is therefore not a radical outburst but the sound application of a constitutional provision as originally drafted 142 years ago and as it still stands. Here in the wisdom of the fathers is shown the way to reach war-mongers, war-instigators and would-be war-profiteers by domestic law. The United States should take the lead in initiating this salutary legislation as a proper and necessary adjunct of the Peace Pact which is essentially American in its origin and nature. Other nations will follow our lead and will be enabled to handle and punish under domestic law their own violators of the Peace Pact, the instigators of war. Thus all semblance of dangerous superstate mechanism would be avoided.

It is about time in the development of civilization that fomentors of international war, be they red or white, capitalistic or communistic, should reckon with the law of their land. Freedom of speech and of the press in any legitimate sense should not and would not be thereby abridged, and I confidently predict for this proposal the support of every American newspaper that has the slightest interest in world peace. It may be charged that this sanction inconsistently adopts the theory of force. It is not so. I have weighed against the sanctions of force only in international relations. I am a believer in the need of force within a nation, to preserve law, order and decency, and I see no escape from this use of force until the millennial advent of the brotherhood of man, at which time we will need neither force nor law.

III

The World Peace Court should be given jurisdiction on the petition of an interested nation to investigate the charge of a breach of the Peace Pact. The court to have the power by the free consent of the nations to hear the case in a summary way, its doors open to the press and the public. The court to have no power to enforce its decisions, but merely to ascertain the facts and make reports and decisions in aid of public opinion.

The existence of such power in the court would be the greatest possible deterrent to the violation of the Peace Pact. This beneficent and protective jurisdiction of the court would in itself furnish a "security" to the nations that is difficult to exaggerate. When a controversy now arises, whether between Poland and Lithuania, Bolivia and Paraguay, or China and Russia, it is difficult or next to impossible to get accurate and authentic information of the issues and of the right and wrong of the case. This proposal would furnish the best possible channel of information for public opinion. In order that the court may the better understand both sides it is suggested that in such an investigation the membership of the court should include a judge from each of the disputant nations. The consent to such jurisdiction must of course be given in advance because in the supposed case of a breach of the pact it must be assumed that at least one of the parties is then unwilling to submit the controversy to the court for judicial determination. I favor strong juridical powers in an international court but I am as strongly opposed to any power of enforcement. Enforcement spells war.

IV

In case of the unfortunate action of any nation which amounts to an actual or immediately threatened breach of the Peace Pact, the signatories agree to communicate with one another fully and frankly in order to acquire the fullest knowledge of the situation, to consider the most efficient pacific measures to be taken jointly or separately to meet the exigencies of the particular situation and to tender friendly advice and offices to any or all the nations involved under the spirit of the Peace Pact. Such agreement to involve no commitment to armed force, no alliance, no obligation to join in any defense on the part of any signatory.

This method of conference is not unfamiliar to American policy and procedure. Indeed, the foregoing proposal is closely modeled upon the agreement entered into by the United States in what is called the Four Power treaty between the United States, the British empire, France and Japan. This agreement was signed in 1922 during the life of the war-system, before war had been renounced. It is a precedent par excellence now that war has been outlawed by treaty. For, under the Peace Pact we would be meeting the nations in the sole interest of peace, not with commitments to war, but with commitments against war.

The late Senator Knox, in 1919, offered in the senate a strikingly similar proposal. It reads as follows:

> If a situation should arise in which any power should, directly or indirectly, menace the freedom and peace of Europe, the United States would regard such situation with grave concern as a menace to its own freedom and peace, and would consult with other powers affected with a view to concerted action for the removal of such menace.

Commenting upon this suggestion, Senator Knox said:

> Declared or not, the above is the approved policy of America. With or without any relation whatsoever to the league, American diplomacy can stand upon that policy. On great occasions America will not be found wanting. On little occasions it is far better that America be not distracted from

her real work, that the energy needed for national progress be not dissipated in internationalism.

This suggestion emanated from one of the greatest statesmen of this generation, and an uncompromising "irreconcilable" during the League of Nations contest in the senate in 1919. Surely, then, the agreement to confer with our fellow signatories in a crisis involving the actual or threatened breach of the Peace Pact is our minimum of duty if we owe any duty of cooperation whatever under the Peace Pact.

The foregoing proposals may require diverse methods for their adoption. The first, for example, could be effected by adoption and incorporation by the Pan-American union and the League of Nations. The second by congressional legislation at Washington to be followed by similar parliamentary enactments in other nations. The third perhaps by amendment of the court statute after our adherence to the world court. And the fourth proposal could be effected by treaty supplementary to the Peace Pact.

With these proposals, doubtless in improved for accepted and adopted, the fetish of force would rel its stranglehold on the world; new and far saf measures of "security" would be provided; dangero irritations and resentments in the family of natio would be avoided; the lust of conquest would sterilized by nullifying the ambitious fruits of victor and the guardianship of peace would be placed whe it belongs, in the hands of the people who pay t costs of war in blood and treasure.

In addition, the substitution of sanctions of pea for sanctions of force will immeasurably advance t progress of armament reduction. For the sanctio of force logically require large armies and navies an indispensable part of the sanctions system. On t other hand gradual and proportional reduction armaments is the only sure proof of attained pea Do we want peace or do we want war?

Christianizing Church Members

By Samuel H. Miller

CHURCH after church labors under a mental drag, and a multitude of Christians have an uncomfortable feeling of failure and frustration, when they face the stinging comparison of conversions made on the foreign fields and conversions made in the home church. Mission after mission reports converts by the thousands while our own efforts produce a scant few or none. It seems as though the mountain of our modern local church has brought forth a mouse.

Nor do we feel any better when we hear talk of the mighty revivals of old, for even the word has fallen on evil days and genders controversy rather than converts. The golden age of the revival is surely past, for its utility is doubted, its methods are questioned, and its results are under suspicion. Often have we striven with much humility but less wisdom, to reconstruct the religious attitudes of a departed day when Wesley and Moody harvested the bumper crops of the fallow fields of evangelism. We accuse each other of a lost concern, we blame our theology, we kick at our organized efficiency, we urge ourselves to prayer, and a few dig in the apocalypses for an evil destiny—and all to no avail. So far as numerical expansion is concerned, most churches are flat failures. And knowing it, they are distressed.

Comfort and the Soul's Ease

What *is* the matter? Is the hunger of the world satisfied by the unprecedented material comfort and luxury of the times? There is plenty of evidence to make us believe that most men want God only when they have great needs. The more goods man has, the less God he desires. One of our own poets remarked succinctly that "the Puritans lost their r ligion when they made their fortunes." Ameri undoubtedly has made her fortune—the ease, co venience and comparative sufficiency of life today apparent. The perils, uncertainties, and hardsh which thrust the pioneer toward God and his ava able power and comfort are not with us.

Unjust Comparisons

And yet this age is not lacking in religious intere Religious books are among the best-sellers; ra services are extremely popular among multitudes w count themselves outside the church; sermons, co ferences, and religious events are "news" for t journalist; and of Jesus, certainly as Winifred Ki land has recently written, "He has never been much alive as he is today." In the thought-provok little book called "Eutychus, or the Pulpit of Tom row," by Miss Holtby, Feneleon concludes af studying modern life "that never before has the terest in religion been so intense, so widespread, intelligent, and so active as it is today." We h religious interest aplenty, but it does not seem to cr talize in definite conversion.

What is the matter, then? First of all, let us f the fact that we are extremely unjust in compari the increase of missionary and local converts. Unj because the circumstances are vastly different. Ma of the foreign peoples are surging with profound d satisfaction toward their traditional religion. T old gods and superstitions have been rendered ridi lous with the coming of science, civilization and creased education. The new information has und mined the old culture. The traditional no lon

serves, therefore the new is hungrily sought and seized with expectancy and hope. The aura of power and success and civilization which surrounds Christianity makes it very desirable.

Moreover, the comparison is unjust because the foreign fields are experiencing tremendous mass movements of national dimensions, which lend themselves to wholesale evangelism. The mass movements of America are past. We have such a heterogeneous population, and education has so increased our tendency of individual independence, that a mass movement such as now prevails in many lands is improbable here. Our comfort, luxury and freedom make it almost impossible.

Furthermore, we must recognize the fact that conversion is an experience that crystalizes in a mind-set, or loyalty to a particular position. One of the features of the twentieth century militating against such an experience is the flux of our thought life—the rapidity with which new truths are being outgrown, new facts found, new systems formulated, until the modern mind gives itself only tentatively at any particular time. The privilege of the open mind has actually become a peril to decided conviction. The flux of our mental loyalties is anything but helpful in producing converts to an organization or a creed which has gained the reputation of being immovable, unchangeable and finally fixed.

Visible Differences

But deeper and more profoundly important than these factors in the statistical comparison of missionary and home evangelism, is the striking contrast between Christian and so-called "heathen" on the foreign field, and the apparent similarity between the church-member and the non-member in America. It is this visible margin which gives the missionary a fulcrum by which he can lift men up, and it is the lack of it that makes our revival efforts at home so pathetic and the results so puny. Whenever there is a definite difference between the church and the 'world,' quantitative evangelism is successful. The foreign field presents this contrast in bold outlines—in customs of dress and manners, methods of living, attitudes and beliefs, deeds and ideals. The home field does not; the churchman is not a distinctive type. Those outside the church have approximated the general level of those inside. And we have grown into a corporate consciousness of being Christian just as we assume that we are Americans. "We are a Christian nation" is a slogan that has led multitudes to believe that they are Christian individuals. As evidence of such a situation, we have come to call those who are really non-Christians, nominal Christians! The fact is that the Christian in America stands on pretty much the same level as the non-church goer. And no contrast means no converts!

There is only one thing left to do. Negatively, to expect no phenomenal results from quantitative evangelism, thus ridding the church immediately of the false sense of frustration and failure which now attends her ministry and service. Positively, to emphasize the necessity of raising the spiritual level of the churches until we gain a visible margin of character and spirituality by which men may be challenged. A person may be transferred horizontally from the "world" to the church, but he isn't "born from above" in all its possibilities until the church actually attains a higher plane of ethical and spiritual existence than that from which the convert comes. When it becomes the "general average" Christianity loses its dynamic for personal and social improvement. Leveled down as the faith and practice of everybody, it ceases to present a recognizable ideal, embodied in the few, admired and desired by the many. In such circumstances we face the challenge to a new, and yet very old, kind of evangelism. Let us call it qualitative.

Righteousness That Exceeds

Our faith, to be serviceable, must become a high tower in the midst of the plain, salt to savor the flatness and boredom of modern life, light amid the darkness of our muddled morality—this is the task of qualitative evangelism. Its text is the plain word of Jesus from the Sermon on the Mount: "Unless your righteousness shall exceed that of the scribes and Pharisees (the current standard), ye shall by no means enter into the kingdom of heaven. . . . Ye have heard that it was said . . . but I say unto you . . . If ye love those who love you, what reward have ye? Do not the publicans the same? And if ye salute your brethren only, what do ye *more than others?*" More than others! That's the margin, to be expressed in the unselfish service of the second mile and the charitable attitude of understanding and forgiveness, until the Christian becomes a spiritual Saul, "head and shoulders above the crowd," a marked man, above the average, by reason of his margin of goodness and way of life. Our numerical growth will wait upon qualitative refinement. The horizontal penetration of Christianity will depend upon the vertical height of its source of supply for its power and urge.

The field of qualitative evangelism within the church is almost unlimited. The sickening spectacle of petty snobs, garrulous gossipers, narrow bigots, hard-hearted misers, and unforgiving Pharisees, parading in the robe of Christ is a call for a qualitative analysis of surgical severity. The less disgusting but just as difficult situation is manifest in that army of Christians who are as good as they ever were, but show no signs of ever being any better, amply satisfied in their smug little souls by the minimum requirements of respectability. Then there is that vast host who cling with such sentiment to the "dear old church" crying "Lord, Lord," but having no understanding of his words and no glad news of good deeds for men. And finally there looms up that church of the spiritually active, whose inner life must be main-

tained, character "stepped-up" from glory unto glory, and experiences ceaselessly expanded and constantly applied to the problems of ordinary life.

Quantitative evangelism has its place and time, but qualitative evangelism cogs into the circumstances of our day and our need. The kingdom of God will never come by "count" alone. Like the silent permeation of leaven in a loaf it must come as well by accumulated quality. Let the false sanctity of statistical comparisons no longer frighten us. It has produced an inferiority complex of tragic consequences in the church at home without just cause. The very title, missionary, holds the significance of quantitative evangelism; while pastor and minister suggest a care of those already in the fold. Christianity must be maintained as well as spread.

Certainly when one stands beside the Christ and listens to him preach, the realization quickly comes that the Master was in no way anxious to run an attendance contest or to count his converts as a criterion of success, but rather discouraged the multitudes from an easy discipleship, pointing out the hard and rugged climb for the chosen few, who were to achieve only by a cross-bearing, self-denying discipline that their righteousness might exceed the accepted standard of the day, to be and to do, "more than others." The Master was not a statistical expert; he was Lord of the spirits of men.

"Because I Have You in My Heart"

By Marguerite Harmon Bro

ANYONE who spends a considerable time "among the churches" must agree that missionary interest is not what it once was; it is not the same kind of interest; sentimentalism has gone from it, for which none is more grateful than the missionaries. But also pecuniary interest has gone from it, which is a sad reflection upon the quality of our imagination. Because we have developed a scientific attitude about our zones of denominational interest, about our competition with government schools and hospitals, because we work more slowly and are willing to dig among the roots of a community—fertilizing, pulling weeds, selecting seeds and letting the sun and rain lend a hand—instead of forcing a few hothouse conversions, must we forget the individuals who still push out ahead?

In this day when the winds blow hot and the winds blow cold and mission boards cannot decide whether to be liberal and risk losing their reactionary constituency or to be honest and risk losing their jobs, there are still unwavering little lights which have a peculiar capacity for burning steadily regardless of the winds that blow. Sometimes I like to turn off all the brilliant thousand-watt, admirably scientific electric bulbs with which I try to brighten my soul in a modern manner, and I sit in the quiet darkness for a moment. Then the little lights come on—these steady little lights—and I am strangely illumined and warmed.

Just an Ordinary Doctor

Today two friends of ours are sailing for China. We knew them there for several years. He is just an ordinary doctor, with a cum laude degree and a swift arm at tennis. She is a vivacious young woman with university degrees in home economics and an unfailing sense of humor. When they left China he was the only western-trained doctor in a county of a million and a half, and a vast distance between the Yangtze and the Hwai rivers. He managed a large hospital, as mission hospitals go, and something of his quiet, thorough manner permeated the institution. Something of his simple devotion to his task cut through the barriers of language and custom and became a part of those who worked with him.

His wife opened their home to Chinese mothers. They had two children, a chubby little girl of four and her husky brother of two; I have never seen children more fit, physically and mentally. Chinese mothers wanted to learn what they were fed, how they were bathed, what kept them free from trachoma and itch. Sometimes I have thought those two babies were the most effective missionaries in the city, for Chinese mothers are the open doors to Chinese homes.

When the anti-foreign disturbances of two years ago came on, the doctor and his wife felt that their presence was a greater danger than help to their Chinese friends, so they withdrew. In the hospital the Chinese staff carried on. The city changed military hands three times and the hospital was under fire, but it never closed its doors; the only record of its kind in the central Yangtze valley. For the doctor's family it was a long trip to the sea-coast—no proper provisions or clothing; babies without milk; boats under fire; rain; cold, endless miles on foot. And when they reached Shanghai they heard that a doctor was needed in the Philippines to help in an epidemic of bacillary dysentery. Home—clean, sanitary America—looks very welcome after six years in the interior of China. Moreover, there were the children; they would have to live in an unscreened house, for both the mission board and the missionaries were without funds to provide a proper dwelling place. They weighed their safety against the pressing need, and went to the Philippines. They lost. Both babies died within ten days. But the lives the doctor saved, directly and indirectly, were many.

Back to a Real Job

After a year of service there, they came back to America. Still young—in his middle thirties—the doctor went into the New York Postgraduate hospital for another year of training. His wife set to work with a will to recover her health; dysentery,

spru, anemia, constant blood transfusions had taken their toll. The doctor bent his energy to learning as much as possible about the x-ray, for there is no adequate x-ray in his entire province. In his "spare time" he studied dentistry; there is no dentist in a ten-days' journey and it would be a comparatively easy matter to train Chinese assistants to look after the department. After fifteen months in the hospital he was offered two different ten-thousand-dollar positions. When I heard about them I said to him, "Weren't you tempted to stay home and settle down?" He looked at me as though I were joking: "Wouldn't it be fierce to have to stay home where most anybody could do your job after having had a real job over there!"

So they are sailing today. Their board had a streak of reverses and there is no equipment to go with them except a small unit for which grateful Chinese patients have paid; at the last minute the thousand dollars for dental equipment was lacking. They are disappointed, but not discouraged! They have learned by their own high experience that it is the man and the woman who count; they have the knowledge and the understanding and the long perspective; they have an abundance of that old-fashioned quality of spirit which we used to call faith. They go ahead, and the equipment will surely follow. And, having seen a hospital built out of a few bricks and a dream, I have no doubt but they are right.

A new baby goes with them; laughing and chubby and hugable. Yes, they realize. They will take every sensible precaution; and go right on living normal, healthy, happy lives. And the long line of Chinese mothers will once more come to learn.

Of course, they are only one couple returning to their job. But I am multiplying them by the missionaries I know all around this wide world. My own everydays take on significance when "I have you in my heart." There is a letter here on the table beside me. It was written by a Chinese friend—"and don't stop coming now when your people and mine are beginning to understanding each another so dearly."

B O O K S

The Past and Present of Science

THE UNIVERSE AROUND US. *By Sir James Jeans. The Macmillan Company,* $4.50.

THE EVOLUTION OF EARTH AND MAN. *Edited by George Alfred Baitsell. Yale University Press,* $5.00.

A HISTORY OF SCIENCE AND ITS RELATIONS WITH PHILOSOPHY AND RELIGION. *By William Cecil Dampier Dampier-Whetham. The Macmillan Company,* $6.00.

TWO THOUSAND YEARS OF SCIENCE. *By R. J. Harvey-Gibson. The Macmillan Company,* $4.00.

THE WONDERFUL STORY OF SCIENCE. *By Inez N. McFee. Thomas Y. Crowell Company,* $2.50.

THE five books here listed are contributions, of various types, toward an understanding of the present state of scientific knowledge and the process by which men have arrived at such a degree of acquaintance with their physical environment as has been attained up to date. They range from somewhat technical expositions of limited fields to popular surveys of the whole course of the history of scientific thought.

The impressive work of Sir James Jeans is devoted to those things which are so remote as to be beyond the reach of imagination, those which are so small as to be below the reach of vision, and those which are so large as to be beyond the possibility of measurement with any intelligible units. That is to say, he deals with the stars, even to the outmost rim of the farthest galaxies, and with the mysteries which lie within the atom. Written with no concession to mere sensation-mongering, his book nevertheless is in the truest sense a wonder-book. If Kant could stand in awe beneath the "starry heavens," there is much better reason for awe in the presence of such immensities as modern astronomy has disclosed. But the long arm of science has reached out to gather information about the private lives of the most distant nebulae, and at least a part of the history of the universe as it has been written in letters of light upon the sky has been deciphered. In expounding the currently accepted "tidal theory" of the origin of planets, it would have been well if the author had made a somewhat less exclusive claim to the origination of that theory. He states that he propounded this theory in 1916, ignoring the fact that Chamberlain had already published it in 1904, and that Moulton's researches published about 1917 as the "planetesimal theory" were a necessary supplement to account for the building of planets out of the materials which had been thrown off from stars as the result of tides caused by two stars passing close to each other. British scientists (Dampier, for example) are inclined to give all the credit to Jeans. To most American students in this field, the work of Chamberlain and Moulton seems to have been more decisive. Jeans did, undoubtedly, contribute mathematical calculations which were of importance in upsetting the nebular hypothesis and confirming the tidal theory.

To most readers, this point will not seem worth worrying about. Much more interesting is the suggestion that life is possible only on a sphere composed of atoms which, by eons of radiation, have lost most of their original energy. "The inert atoms which form our earth seem to be the end products of a long series of atomic changes, a sort of final ash resulting from the combustion of the universe." So life appears only in the deadest part of the universe. How does it originate? He does not know. Nobody knows. Science casts not one glimmer of light on that mystery. How long will it last? Some millions of times longer than it has already lasted, Jeans thinks. Before the human race lies something like a million million years before predictable climatic changes will make life impossible on this planet. Cheerio! The world is young. Almost anything is still possible. At least there is time enough.

For further confirmation of what has been said about the origin of life, one may read with care Professor Woodruff's scholarly chapter on that topic in the Yale volume on "The Evolution of the Earth and Man." The simplest form of life is protoplasm. Chemists can tell what elements are in protoplasm, but they cannot put them together to make proto-

plasm. The presence of protein is characteristic of living tissues; but "it is impossible to form any satisfactory definition of a protein based either on its chemical or physiological properties." We cannot produce synthetic protein; and even if we could, that would not mean artificial production of life. Protein is not life, but "is, as it were, the chemical nucleus or pivot around which revolve a multitude of reactions characterizing biological phenomena." That does not help much. "So far as human observation and experimentation go, no form of life arises today except from preexisting life." There the matter rests. This, and every other, chapter on the origin of life by natural processes is a history of exploded theories. The issue is comparable to the concluding sentence of a series of seven sermons on Melchisedek: "So you see, my brethren, we do not know who Melchisedek was."

Nevertheless, both this chapter and all the others in this volume by ten Yale professors and one each from Harvard and Princeton are well worth study. They constitute as complete and satisfactory statement (within this compass) as can be found of the present state of knowledge respecting the development of animals and man, together with a good brief summary of currently accepted theories as to the formation of the earth. This is a one volume edition of material which had already appeared in two volumes entitled "The Evolution of the Earth and Its Inhabitants," and "The Evolution of Man."

Dampier's "History of Science" is a work of extraordinary erudition and comprehensiveness. It is less a history of the separate sciences than of the scientific mind in its efforts to solve the problems of nature and of human life from the Greeks to now. Himself a scientist of high repute, and author of the article on "Science" in the eleventh edition of the Encyclopedia Brittanica and of the chapter on "The Scientific Age" in the Cambridge Modern History, the author cherishes no illusion as to the ability of science to solve all problems and remove all mysteries. Scientists can make an interesting and enlightening model of the universe, but after all it remains only a model. "Now or later, intelligible mechanism will fail, and we shall be left face to face with the awful mystery which is reality." For the field which it covers, this volume, I judge, will for a considerable time remain a standard treatise without serious rival.

Adequately scholarly, but much lighter in its treatment, is Harvey-Gibson's "Two Thousand Years of Science." It covers the whole range from Thales to Einstein, and all the major divisions of science, but without specific reference to the relations between the development of scientific knowledge and other departments of thought. Its chief value is as a general and fairly brief survey of the whole field of science through the centuries.

Still more popular in form, and more elementary in substance is Inez McFee's "Wonderful Story of Science." Not that it does not contain plenty of things that most of us do not know, but it could be read with profit and pleasure in the family circle, whereas such use of any of the preceding would be cruelty to children. Some of the more important inventions are explained. There is even an attempt to tell in three or four pages how a radio set works. It is not the author's fault if the effort is not wholly successful. The thing simply can't be done. But the book as a whole is both informing and entertaining.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Are Only Episcopal Churches Christian Churches?

EDITOR THE CHRISTIAN CENTURY:

SIR: I can but think that the formula set forth in your editorials of October 23 and November 27 as the ideal basis for Christian unity states a half-truth. Instead of "All Christians equal before God," is not this the whole truth, that "all souls are equal before God"? From your formula you argue—by what seems to me emphatically a non sequitur—that if all Christians are equal before God, then all Christian churches are equal before God; and "any ecclesiastical practice based upon the assumption of the superiority of a particular church before God stands condemned as unchristian, contrary to the will of God, nothing less than sin." But by identical reasoning from the truer premise we conclude that if all souls are equal before God, then all genuine expressions of the soul's religious nature—that is, all religions—are equal before God; from which it follows that the universal "ecclesiastical practice" of Christian missions, based upon the assumption of the superiority of a particular religion before God, stands condemned as contrary to the will of God and nothing less than sin. In fact, of course, Christian missions are based not upon the denial but rather the affirmation of the equality of all souls before God, and upon the conviction which is quite consistent with that equality, that to a particular group of human beings God has committed the marvelous trust of a religion higher than other religions, the one religion that reveals God in fulness as he is.

Now there is a considerable group of Christians who believe in the literal body of Christ—and a literal body is not a spiritual body, nor can its limits be drawn in spiritual terms. For example, in a literal body the fact of membership is not determined by spiritual qualities in the member, but by the inner life of the body acting upon the potential member through special, definable, material forms—which is the sacramental definition of Christian baptism. The group of Christians to which the writer belongs believes, generally speaking, that it holds in trust a peculiar organic character which conditions for Protestant Christianity the future true development and assured continuity of the literal body of Christ, and therewith the adequate manifestation for future generations of the power of Christ's life. This sense of a special trust does indeed lead some of us to manifest superiority; but far deeper and more general, I venture to believe, is the solemn recognition that the trust makes us debtors—debtors to all Christians and all souls.

The existence of this belief is a fact which must be taken into account in the endeavor for Christian unity. While the group holds in honesty its belief—and the belief has shown astonishing vitality during the century past; it is not moribund—you are wrong in the blanket assertion that the progress of Christian unity is halted for lack of "an ethic which reflects the mind of Christ." Some of us honestly believe that the mind of Christ has created a literal body necessary for that Mind's full functioning, and that the body's history declares certain forms to be essential to its continuing organic character, integrity, and adequacy. While we believe that and honestly administer our trust in the light of that belief, the matter of Christian unity, so far as we are concerned, is primarily a question of belief and organization —of "faith and order"—and not of "ethic"; nor are we convicted by the implication that "under cover of our doctrines and orders we are doing things which are plainly unchristian, with no course open but to revise our practice at whatever cost to our doctrines and orders."

Your argument begs the pivotal question: What is the mind of Christ? The answer to that question involves doctrine. The Roman, Eastern, and Anglican communions—not an inconsiderable portion of Christendom—believe that it involves also orders. While they exist and believe as they do, no man nor group of men is competent to set up the dogma that intercommunion is Christ's will regardless of questions of faith and order. (Of course, the statement "intercommunion is Christ's will" is a dictum concerning both faith and order.) Until the doctrinal faith of these groups is changed, their conscience is unscathed by statements about the ethics of practices which they believe, by keeping open the door to the fulness yet to be realized of the body of Christ, keep the door open to the triumph of his Spirit in the world.

The issue lies too deep for reasoning to settle or even to adequately elucidate; it is a matter of organic development, and its arbiter is time.

Ayer, Mass. LAIRD WINGATE SNELL,
Vicar of St. Andrew's.

[The Christian Century has no argument with Mr. Snell. He believes, as do we, that all Christians are equal before God and that all Christian churches are equal before God. But he refuses, or at least hesitates, to grant that non-episcopal churches are Christian churches, and their members Christians. The body of Christ is limited, in his view, to those churches which have the historic episcopate; that is to say, Methodists, Presbyterians, Baptists and the rest are not members of the body of Christ. "The mind of Christ has created a literal body *necessary* for that mind's functioning, and the body's history declares certain forms to be *essential* to its continuing organic character, integrity and adequacy." Our correspondent's position is absolutely consistent. We do not wonder that his "conscience is unscathed" by statements concerning the unethical and unchristian practices of sectarianism. He is not guilty of such practices. His conscience is not disturbed, because those whom he treats as, before God, inferior to Episcopalians, are in fact inferior—that is to say, they do not belong to the body of Christ. He and his church are already practicing the equality before God of all whom they recognize as Christians and Christian churches.

The difference between The Christian Century's view and that of its esteemed correspondent is that we hold Methodists, Presbyterians and Baptists to be Christianly equal before God with Episcopalians; they and their churches are, in very truth, and without qualification of any kind, a part of the body of Christ ("literal" body, if you will). The problem of Christian unity, therefore, from this point of view, is primarily an ethical problem. These sections of the body of Christ *do* feel that they do wrong when it is shown them that they are engaging in practices which violate and deny the full equality of one another before God.

For the past seventeen years, from the first proposal, in 1910, by the Episcopal church, of a world conference on faith and order, to the Lausanne conference in 1927, the Christian world assumed that the communion chiefly responsible for that undertaking was seeking Christian union between itself and *other Christian churches.* If we are to take Mr. Snell's interpretation of his church's mind, it would now appear that the Episcopal church was all the while only seeking to get these other groups to *become* members of the Christian church, to be *incorporated* in the body of Christ, which body they are. If this is the position of the Episcopal communion, it is clear gain to have it stated as honestly as we have it in the above letter.—The Editors.]

Not All Are Yes-Men

EDITOR THE CHRISTIAN CENTURY:

SIR: No, they are not all "yes-men." "Sinister Shadows" recently appeared among us. This volume, by Col. Edwin K. Hadley, purports to be the result of an investigation of American colleges and universities, whereby many "dangerous situations" have been brought to light. Among numerous similar assertions is the statement that the department of sociology of Colorado State Teachers college, located in this city, has been dispensing "soviet propaganda." A copy was sent to the adjutant of the local American legion post by the commander of the department of Colorado, with the request that the post circulate the book and act as agent for its sale and distribution.

When the matter was brought before a post meeting, the chaplain, the Rev. Byron Hester, also a war time army chaplain, recalled to his comrades the ricochet from the black lists of the D. A. R., and made a motion that the volume be returned to the department commander C. O. D. This motion was seconded by a member of the legion who is an officer in the national guard, and was unanimously passed by the post. The book was returned to the department commander charges collect.

Greeley, Colo. ALFRED W. SWAN.

Brotherhood in Marion

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read the article by Mr. William B. Spofford entitled "Marion, North Carolina." Regardless of seemingly exaggerated statements, which may or may not have sufficient basis in fact, the spirit of Mr. Spofford's article may be questioned seriously from a Christian point of view. In the first place, he declares that his interest is wholly on the side of the strikers, and that his organization exists to help workers win a strike. He does not seem to discriminate between strikes, and gives no place to possible justice on the side of the owners. Right or wrong, the striker must win! Of course, no one can question the right of an individual or group to be extremely partisan, but it takes no wise man to see that such a view is wholly foreign to the spirit of Jesus.

Mr. Spofford states that the folk in Marion must be shown that "there is a Christianity of a different sort than that exemplified by their local churches." This point is then illustrated by a single Baptist church in the mill village. Is that a fair appraisal of the attitude of the churches in Marion, and did Mr. Spofford seek to get expressions from church leaders respecting their attitudes and efforts? Apparently not.

A Christian attitude seeks justice and love, not selfishness and hatred. Organizations which do not stop to ask whether a group is wholly right will not promote justice and love. My own sympathies are with the workers, and I believe that the serious recent conditions in Marion and elsewhere have been due mainly to the attitudes, past and present, of the mill owners. But their possible rights must not be ignored. Understandings should be sought.

Cheraw, S. C. J. EMERSON FORD.

Divisions Among Lutherans

EDITOR THE CHRISTIAN CENTURY:

SIR: One of your correspondents from Minnesota, Rev. Charles Gerlinger, wonders what the rural churches in that state are waiting for. He assures us that Lutherans, at least, are united in principles.

Last summer it was my privilege to study 62 rural fields in Minnesota. My findings were reported to the Baptist state gathering at Mankato. From observation I learned that the rural churches in the gopher state are the most non-cooperative bodies found anywhere, the Lutherans being shining examples of total independence and a "holier than thou" attitude. Where then are we united? In several communities numbering less than 500 souls I found three Lutheran churches, each one walking its narrow path of aloofness from the rest. I did not see one example of serious church cooperation among and by Lutherans. What is the value of pointing out errors like those at Fergus Falls as long as men of vision like our Lutheran friends refuse to do anything about it?

New York City. EDWIN E. SUNDT,

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Presbyterian Commission Studies Marriage and Divorce

According to Rev. Ralph M. Davis, of Erie, Pa., chairman of the Presbyterian commission on marriage and divorce, which met early this month in Chicago, the mixing of common sense with romance during courtship days will prevent many divorces. The commission, composed of both laymen and ministers, was appointed at the general assembly of the Presbyterian church last May in St. Paul, to study the marriage and divorce situation and to bring in recommendations as to liberalizing the church law about the remarriage of divorced persons. At present it only permits a minister to perform the ceremony for the innocent party of a divorce for adultery. The commission, according to Dr. Davis, will undertake an analysis of the numerous studies of divorce already made by different individuals and organizations; make recommendations to the next general assembly as to the law of the church on remarriage of divorced persons; decide on the wisdom of preparing courses of study for ministers and directors of religious education to use in classes in the consideration of marital problems.

Fosdick Church Drops Word "Baptist" from Title

The Park Avenue Baptist church, of which Dr. H. E. Fosdick is minister, has taken formal action to change its name to the Riverside church. The decision to change the name was made more than a year ago, but the state law made it impossible for a religious corporation to make such change. At the last session of the legislature the law was amended to allow such revision. Riverside church at its recent session abolished the old church school committee and created in its place a committee on religious education to be appointed by the pastor, which will conduct a full time program for persons of all ages.

Church and Drama Body Drops Will H. Hays

Will H. Hays, president, and Carl E. Milliken, general secretary of the Motion Picture Producers and Distributors of America, have been removed from the board of directors of the Church and Drama association, of which Rev. S. Parkes Cadman is president. According to George R. Andrews, executive secretary of the association, the board "deemed it wise not to have representatives of the motion picture industry on the board." A special to the Chicago Tribune mentions another reason. Mr. Hays, it is reported, had attempted to draw the Church and Drama organization into a film propaganda scheme. His plan was "to send out publicity and propaganda material from his own office on the association's letterheads." This was disapproved by some members of the board and resulted in dropping the names of both Mr. Hays and Mr. Milliken.

Dr. Speight Joins the Society of Friends

According to the American Friend, Dr. Harold E. B. Speight, professor in Dartmouth college, has with his wife joined the Society of Friends, their membership being taken with Boston Friends of New England Yearly meeting.

Conference on Worship and Music Held at Garrett Institute

The commission on worship and music of the Methodist general conference held its second session Dec. 5-6 at Garrett Biblical institute, Evanston, Ill. The chief purpose of this commission is to prepare orders of worship to be used in the churches. Decision has been made that there shall be three orders of worship of the following nature: First: A representative order, somewhat enriched, to be used where there is a choir, chancel, and other accompaniments of worship. Second: A much more simplified form, which could be used even though there might be no choir, and with the very simplest accessories. Third: An order adapted from the Sunday service which was prepared by

British Table Talk

London, December 3.

IT WAS a hundred years ago last Sunday since Robert William Dale was born. We should indeed be lacking in reverence if we did not lay a wreath upon his grave. Every man who accepts the calling of a preacher knows that the name of a preacher seldom lives beyond the memory of his immediate hearers. But Dale, though a massive and noble preacher, was also a writer, whose books are singularly undated; his lectures on Ephesians are rich in spiritual insight, and such volumes as "The Living Christ," and other collected lectures delivered as sermons will hold their place. Dale was first and foremost a preacher, but he was also a great citizen of Birmingham, one of the founders of that city in its modern civic order.

Dale of Birmingham

* * *

The Birmingham Reformers

They were a gallant band of reformers in Birmingham during the second half of last century. Dale, Dawson, Vince were among the preachers, and Joseph Chamberlain, afterward to become an imperial statesman, was their most effective ally in the realm of action. Critics chaffed him when he went to parliament as the "member for Dale" and he retorted that he was not ashamed of his constituency. Dale was one of the three who founded Mansfield college, Oxford. Fairbairn, Dale, and Sir Albert Spicer worked together as a fine team in that enterprise, which demanded no small courage in the '80s. It was never my fortune to meet Dale, but as a junior member of Mansfield I went to his funeral. If I were tempted to doubt the place that can still be won in the life of a community by a preacher who loves and exalts his city, I remember the streets of Birmingham that day, when as it seemed the whole city was present to pay a proud farewell to a man of God, who had dwelt among them and shared their life, and to the service of the city had brought all his faith and love.

* * *

The International Congregational Council

At Bournemouth in July, 1930, the International Council of Congregationalists will assemble. Every tenth year it is the custom of this body of Christians to meet for counsel. The memory of Dale carries one back to the council over which he presided—was it in 1890?—and to which he gave one of his most profound discourses. There are to be 150 delegates from America, but there will be over and beyond that number a great number of visitors for whom a non-official program is arranged. Dr. J. D. Jones is the British nominee for the moderatorship, and the subject is to be "The Living Church." The Congregationalists are the least denominational of any church; it has been their pride to live more for the truth committed to them than for their distinctive interests as a society. They are not a large church, as churches go, but they take comfort in the thought that they have a weight in the counsel of the whole church far beyond their numerical strength, and they have seen the main principle of Congregationalism penetrating into all Christian societies; at the time they too have learned and are learning ways in which the Congregational and the Presbyterian traditions may supplement each other.

* * *

Science and Religion and the Royal Society

The archbishop of Canterbury presided over the 267th anniversary dinner of the Royal society on Saturday last. In his speech he confessed that for a year he had been taught science by Lord Kelvin but with little effect; once indeed that great man has said to the future archibishop, who had made an answer to a question: "Surely a more foolish answer was never given." That ended the scientific career of Dr. Lang. He spoke, however, of the wonder of science as akin to the worship of religion, and pleaded that there should not be any disharmony between the two. Sir Ernest Rutherford, the president of the society, wondered if everyone appreciates that we were living in an unusual age from the point of view of practical science and of pure science. The banishment of distance must have a great and far-reaching effect on the history of humanity. In his review of recent developments Sir Ernest declared that they were now fairly sure that the whole of the physical world could be reduced to two electrical units—the electron and the proton. The strained relations between science and religion do not come from the physicists but from the biologists, and in recent days the experimental psychologists.

* * *

Political Notes

The government has had two narrow escapes in the committee in the commons. Nothing but the slackness of the conserva-

(*Continued on next page*)

John Wesley for the use of churches in America. While the commission finally adopted three such orders in detail, the publication of the same will be delayed for the present. Dr. J. Hastie Odgers is secretary of the commission.

Unveil Memorial Tablet to "Woodbine Willie"

On Armistice Sunday a memorial tablet was unveiled in Worcester cathedral in memory of Studdert Kennedy, famous poet-preacher who died last spring. The fund was provided by people all over the world, among them being the king of England, whose chaplain Mr. Studdert Kennedy was at one time. The tablet inscribes Mr. Kennedy as "A poet, a prophet, an earnest seeker of the truth, an ardent advocate of Christian fellowship."

Institute of International Relations Meets

The fifth session of the Institute of International Relations was held at Riverside, Cal., Dec. 8-13. This institute has as its purpose the study of problems involved in international relations, in the belief that an understanding of such problems will lead to universal good will and peace. Among the special evening lecturers of this session were Bishop Charles Wesley Burns, Prof. Karl C. Leebrick of Syracuse university; Prof. Charles K. Webster of the University of Wales; Prof. David K. Barrows of the University of California; Prof. D. K. Karve of the Women's university, Poona, India; Prof. E. L. Bogart of the University of Illinois; Father Martin C. Keating, St. John's church, San Diego; Dr. D. L. Crawford, president of the University of Hawaii; Prof. H. F. Grady of the University of California; Prof. W. B. Munro of the California Institute of Technology, and Pres. R. B. von Kleinsmid of the University of Southern California. There were also a number of general conferences and round tables.

Cornerstone Is Laid of Disciples National City Church

Disciple leaders appearing on the program of the cornerstone laying of the National City Church of the Disciples, at Washington, D. C., on Dec. 11, were Dr. B. A. Abbott, Rev. Earle Wilfley, Rev. George A. Miller, Rev. B. A. Melton, Rev. C. N. Williams, R. A. Long, Oreon E. Scott and Senator Arthur Capper, Senator Capper giving the chief address. Rev. Earle Wilfley is minister of the church.

Methodism Celebrates Bishop Oldham's Birthday

Dec. 15 marked the 75th birthday of Bishop William F. Oldham, for almost a half-century an itinerant pastor, mission-

BRITISH TABLE TALK

(*Continued from preceding page*)

tives saved them. The liberals can scarcely wish to force an election. Nor do the conservatives really want one. Some of the Clyde left wing on the labor side, led by Mr. Wheatley and Mr. Maxton, are demanding at this moment the blood of the government for its caution, and what they call betrayal. They will not carry with them the rank and file of labor. . . . It is reported that the prime minister is anxious to establish a body of industrial leaders who will advise the cabinet on all economic and industrial questions. It will be an economic staff, similar to the committee of imperial defense but concerned not with army and navy, but with the new situations in the industrial life of the nation. There is no question that we are on the verge of new problems, which will make old party divisions obsolete. The plea that "unemployment" should be lifted out of party politics is growing in force. Something may come out of the desire to see this evil removed by the cooperation of all parties. . . . We are looking forward eagerly to the naval discussions in January. The British delegation, headed by the prime minister, will consist of Messrs. Henderson, Alexander, Wedgwood Benn, Sir Charles Madden, first sea lord, and Sir William Fisher, deputy chief of naval staff. . . . It will be a matter for great satisfaction if the appeal to Russia and China in which the United States and Great Britain have united, is heeded. The words used are pointed enough. But what is one to say when these powers apparently do not consider themselves at war!

EDWARD SHILLITO.

BOOKS ON PENTECOST

The Nineteen Hundredth Anniversary of PENTECOST is to be observed throughout Christendom in 1930

The Christ of Every Road

By E. STANLEY JONES

Dr. Jones believes that "the world-ground is being prepared for a spiritual awakening on a very extensive scale," and this book is an illuminating contribution toward its realization.

Price, net, cloth, $1.50; leather, $2.50, postpaid.

The Holy Spirit

By RAYMOND CALKINS

"A fresh discovery and interpretation of the Holy Spirit alike in its theological implications in the corporate life of the Church and in personal Christian experience," Dr. Calkins believes, constitute one of the urgent needs of the times.

Price, net, $1.50, postpaid.

Pentecost Day by Day

By BRUCE S. WRIGHT

Dr. Wright covers a fifty-day period of Pentecost day by day, with a short explanation of a text of scripture that has a bearing upon the meaning of Pentecost, and this is followed by a brief prayer that grows out of the scripture and the homily. It is a volume of distinct spiritual helpfulness.

Price, net, 75 cents, postpaid.

Some Exponents of Mystical Religion

By RUFUS M. JONES

A reinterpretation of the nature and significance of mystical experience and a presentation of historical illustrations through notable personalities of the meaning and value of the mystical approach to God.

Price, net, $1.50, postpaid.

Disciple Winners

By CHRISTIAN F. REISNER

The note of personal evangelism is emphasized by Dr. Reisner, whose entire ministry has been a demonstration of this high type of Christian service.

Price, net, $1.50, postpaid.

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK..150 Fifth Ave. CINCINNATI..420 Plum St. CHICAGO..740 Rush St.
BOSTON.....581 Boylston St. (Copley Square) KANSAS CITY.....1121 McGee St.
PITTSBURGH.....105 Fifth Ave. SAN FRANCISCO.....7 City Hall Ave.
DETROIT.....28 Elizabeth St., East PORTLAND, ORE.....69 Broadway

The Chicago Theological Seminary
(Founded in 1855)

A graduate school for the training of Ministers and other leaders in all branches of Christian service. Classroom work is supplemented by practical experience under expert supervision in typical fields of the Chicago Area.

Full catalog furnished on request.

Frank G. Ward, Dean
5757 University Avenue, Chicago

Does Your Church Need Money?
Over 8500 Church Organizations have raised much-needed funds by the sale of—
GOTTSCHALK'S METAL SPONGE
It cleans and scours everything. Does not sliver, rust or scratch. Keeps hands dainty. Write for information on this Money-Making Plan.
METAL SPONGE SALES CORPORATION
Dept. 105 Lehigh & Manayunk Sts., Phila., Pa.

Church Furniture
Globecraft Shops
Since 1876
Fine church furniture, moderately priced. Tell us your needs. Before you buy—compare!
Globe Furniture Mfg. Co.
19 PARK PLACE NORTHVILLE, MICH.

DORAN'S MINISTERS MANUAL
for 1930

A book of expert research service for the Christian minister, covering every day and every phase of the entire church year. A wealth of practical and detailed hints for every conceivable occasion and need—keyed with topical and scriptural index.

Comment on 1,000 texts . . . Bulletin Board Slogans . . . Material for Special Occasions . . . Communion Addresses . . . Church Night Plans . . . Suggestive Themes . . . Children's Sermons . . . Prayer Meeting Talks . . . Calendar Thoughts . . . Sermon Outlines . . . Apt Illustrations . . . Offertory Prayers . . . Quotable Poetry . . . Seed Thoughts . . . Choir Devotions . . . Hymn Selections . . . Invocations . . . Pastoral Prayers.

$2.00

Christian Century Book Service
440 S. Dearborn St., Chicago

ary and bishop in India, in South America and in this country. He has been called "the circuit rider extraordinary." The Sunday schools of the church, at this Christmas season, are making an offering to build "Oldham hall" as a part of the Colegio Americano in Buenos Aires, Argentine. This will be an expression of gratitude to Bishop Oldham for his 12 years of missionary service in South America. Bishop Oldham was born in India, the son of an officer in the British army.

Dr. Traxler Inducted as Lutheran Head

Rev. Samuel Traxler was inducted into the office of president of the Lutheran Synod of New York on Dec. 10. The office carries with it the powers of a bishop in other communions. The Synod is composed of 408 churches. The induction service took place in St. John's church,

Correspondence from Southern California

San Diego, December 12.

"CHARACTER is not determined by a single act, but by habitual conduct. This applies to nations as well as to individuals." So ran the legend on a church bulletin board in Riverside where the Institute of International Relations is now in session. Mr. Henry Morgenthau, war ambassador to Turkey, caught the message of the wayside pulpit and made it the basis of his appeal to the United States, not to be the world's gambler, nor the world's bully, nor the world's swashbuckler, but to take the moral leadership of the world. And in that appeal he not only spoke the spirit of the season but voiced the aspiration of the true American. The Institute of International Relations, similar to that at Williamstown, Mass., now in session in the famous Riverside Inn, has an elaborate program this year, composed of popular evening lectures, afternoon conferences and morning round-table meetings.

Annual Conference on International Affairs

* * *

Peace Committees in Every Church

The Superintendents' council, the comity committee of the federation of churches of the state, at its last session, Dec. 4, on motion of Prof. William L. Pearson, distinguished member of the Friends church, unanimously took action to constitute an active and permanent committee on peace in every local church in the state. It would not be possible to get a 100 per cent action in favor of any ordinary theological or ecclesiastical proposal from this body. This is but one more bit of evidence to indicate the crystalization of public opinion against war. It is also another sign that the church is gradually recovering from the shock of the war and reassuming its prophetic mission as the authoritative teacher of the race along humanitarian and moral lines.

* * *

Hallelujah in Los Angeles

The Christmas trees are in full bloom in every community in California! Arches, wreaths, festoons of holly and various Christmas symbols decorate the streets and business intersections of the largest cities as well as the smallest hamlets. Meantime by means of radio and loud speakers Christmas carols rise above the noise and din of the city streets. If we have commercialized Christmas we are at least trying to tone up business. At one of the busiest corners in the shopping district of Los Angeles the other day, shoppers, arms full of Christmas packages, stopped and reverently listened to a beautiful rendering of the hallelujah chorus from the Messiah, and it seemed a sublimation of the buying and selling of the entire street.

* * *

A Mile of Lighted Christmas Trees

Pasadena, which has long held the lead among California cities in its treatment of the holiday shopping period, this year made as a feature of the civic celebration, a Christmas message delivered by Dr. Robert Freeman, from the steps of the city hall. During the week of Christmas that city will light its deodors or Christmas trees lining a beautiful driveway for a mile, trees brought by seed from the Himalya mountains by a missionary and lighted each year the week of Christmas at the suggestion of one of the city's leading merchants. This custom, enjoyed by thousands of citizens and tourists, coming from all over southern California, is perpetuated by the local Kiwanis club.

* * *

Looking Behind the Christmas Shopping

Our Christmas and Easter celebrations of recent years, and this is especially true of California, have a deeper meaning than at first may appear. Many devout Christians deplore what must seem at first a commercialization of both Christmas and Easter. The spring pilgrimage to the hills to worship "the God of the out of doors" seems often to have no connection with the profound fact of the resurrection of our Lord and the "grand swap" at the time of the winter solstice seems to have no relation at all to the gift so silently and unobtrusively given at Bethlehem so many centuries ago. But this is to overlook a significant Christmas trend, made more apparent as we approach the celebration of Pentecost. Christianity is the religion of the outward swing, of the forward movement. It is a religion that marches, that makes its way. It tempered the life of the Greek and the Roman as well as the Jew and it is now shaping the customs and usages of the Anglo-Saxon. It refuses to be confined within church walls or limited to our conventional altars. It takes to the roads of men and the busy marts of trade for it is seeking to give a motive to all life and to transfigure all customs. It preaches today from bulletin boards, "bill-boards," movie screens, editorial pages, and in many customs and usages and in all manner of unconventional ways. Surely, by the force of events and the leadings of the Spirit of God, as never before, Jesus, who began his life as a babe in the Bethlehem manger, is looked upon this Christmastide as the Lord of Life, the hope of all our dreams and the light of all our seeing.

JAMES ALLEN GEISSINGER.

New York, the oldest Lutheran edifice in that city. In the induction sermon, Rev. Frederick H. Knubel, president of the United Lutheran Church in America, declared that clergymen of other denominations ought not to intrude upon the Protestant Episcopal church in connection with the stand that only those episcopally ordained can minister at her altars. "Amid all the criticism that has been printed," said Dr. Knubel, "I believe it ought to be said that if the Episcopal church holds that conviction we ought to honor its fidelity to that belief. We who are not of that communion ought not aim to intrude upon what is holy to them and give them needless offense. Christian denominations need first of all to respect one another and, above all, one another's convictions. Only on the ground of mutual respect can we begin to understand and persuade one another."

Another English Author Becomes a Catholic

Sheila Kaye-Smith, "the novelist of Sussex fields and farms," author of many novels, has been received into the Catholic church. She was accompanied by her husband, Rev. Theodore P. Fry, who was ordained in the Anglican church. Mrs. Fry has been a favorite speaker on Anglo-Catholic platforms for some time past.

The Baptist Is Sold to Individuals

The Baptist, official magazine of the Northern Baptist church, has been sold to a group of private individuals, the property to change hands on April 30. Two former presidents of the Northern Baptist convention, Arthur A. Harris and W. C. Coleman, and the present president of the convention, Alton L. Miller, millionaire of Boston, are among the members of the new publishing concern. Editorial offices will remain in Chicago, where the paper has been published since it was acquired by the church ten years ago.

Conference on Theological Education at Drew

More than a hundred representatives from about 60 theological seminaries in this country and Canada attended a national conference on theological education and the world mission of Christianity held at Drew seminary Nov. 29-Dec. 1. Dean L. A. Weigle was president of the conference. The speakers included such leaders as Dr. E. S. Ames, Prof. H. N. Wieman, Bishop McConnell, Prof. Reinhold Niebuhr, Dr. Mott, Prof. H. F. Rall, Dr. H. E. Luccock and others. Among the subjects discussed were, "The Meaning of Humanism," "The Strength and Spread of Secularism," "Changing Standards of Behavior and the Christian Way of Life," "The World Situation in Its Bearing on Theological Education," "Teaching Values in the Jerusalem Message," "The Christian Apologetic for Today," and "The Theological Curriculum in View of the Present Situation."

Bishop Waldorf Loaned to South America

The appointing power in the Methodist church has assigned Bishop Ernest L. Waldorf, of Kansas City, to South America. The Methodist missions in that continent are in the republics of Argentina, Bolivia, Chile, Ecuador, Peru and Uruguay. The area is nearly three million square miles.

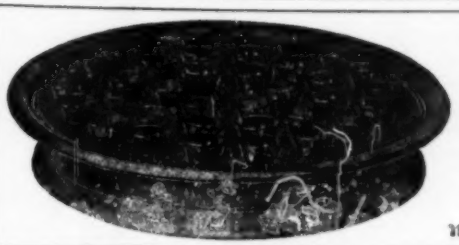
Bishop Anderson Pleads for Episcopal Unity

In an address delivered at a mass meeting of Episcopalians held two weeks ago in the Brooklyn Academy of Music, Rev. Charles P. Anderson, newly elected presiding bishop of the communion, urged that the church "pull together," because now so much is at stake. He said this is no time for one group to be pulling one way and another group another. "The kingdom of God has not fully arrived," he

Pulpit and Choir
GOWNS
Embroidered Pulpit Hangings, Bookmarkers, Fabrics, etc.
Custom Tailoring for Clergymen
Specialists in Church Vestments and Embroideries for Half a Century.
Write for Special Offer for Early Season Orders.
COX SONS & VINING, Inc.
131-133 EAST 23rd STREET NEW YORK

For Christmas Gifts
Bibles - Testaments - Portions
Of Every Kind - In Every Language
For Home - Church - School - Missionary Work
AMERICAN BIBLE SOCIETY
Visit or write nearest Agency
New York - Philadelphia - Washington - Richmond
Cincinnati - Chicago - Dallas
Denver - San Francisco

For Sale—Simplex Moving Picture Machine. Perfect Condition. Will almost give away for immediate cash sale.
20 Pierce Street
Greenfield, Massachusetts



PEWTER Individual Communion Services
Write for particulars of our new NON-TARNISHING PEWTER Individual Communion Outfits. Latest and best. Handsome designs. Special terms to churches using other styles.
Thomas Communion Service Co., Box 436 Lima, Ohio

Dr. Willett's Summer Tour, 1930
Europe, Palestine, Egypt, June 13 to September 1

In addition to the general features of travel, sight-seeing and attention to the historical and artistic interests of the places visited, particular attention will be given to the educational, archaelogical, religious and missionary work carried on, particularly in Syria, Palestine and Egypt. This will be done by means of suggestions regarding preliminary reading, by lectures given by the director on the way to Europe and regularly throughout the journey, and by special addresses delivered by competent authorities, ministers, officials, teachers and missionaries resident in the places visited. For example, the political and cultural problems of the various religious groups will be given attention in their respective localities—Protestantism in Europe and the Near East; Roman Catholicism in Italy and elsewhere, especially in Rome, where its ancient, mediaeval and modern aspects are in evidence; the Greek Orthodox Church in Athens; Mohammedanism in the entire Levant; Zionism and other phases of Judaism in Palestine; and many other expressions of the religious life, from the mystery cults of ancient Egypt and Greece to the Passion Play at Oberammergau. Circular of information may be secured by addressing the Director, Dr. Herbert L. Willett, 319 Richmond Road, Kenilworth, Illinois, or the Business Manager, Dr. H. W. Dunning, 188 Rawson Road, Brookline, Massachusetts.

CITIZENSHIP
FROM THE
CHRISTIAN VIEWPOINT

Civic Duties, Government, Law and its Enforcement;
Crime, Public Opinion and Christian Society

Studies for
Churches, Clubs and other Community Groups
Prepared by Leaders in Civic and Religious Fields

Published monthly in
THE INSTITUTE
Full Course—9 numbers—75 cents
The American Institute of Sacred Literature
The University of Chicago
Dept. 365 Chicago, Ill.

Silver Anniversary
1905-1930
Tarbell's TEACHERS Guide
1930
Cloth, $1.90 ("net")
Ask Any International S.S. Lesson Teacher!
F. H. REVELL CO., 158 5th Av., New York; 851 Cass St. Chicago

PALESTINE
Second American University Seminar
in co-operation with the
American School of Oriental Research
Jerusalem, Palestine
June 17 to Aug. 30. $625, New York to New York
(THE PASSION PLAY INCLUDED)
For information address: Dr. ARTHUR J. JACKSON, Director Department of Religion, The American University, Washington, D. C.

The Lesson Round Table

Here is something new and good in lesson annuals on the International Uniform S. S. lessons. The plan is simple. Each Sunday a different writer unfolds the Bible narrative, with a clear picture of the background, a characterization of the personages of the lesson, and an application of the teachings to today's life.

The book is edited by Richard D. Dodge, and here are some of the 52 contributors:

Ira Landrith, Peter Ainslie,
James I. Vance, Burris Jenkins,
John R. Ewers, F. C. McConnell,
Bruce Curry, J. T. Stone,
H. E. Fosdick, W. H. Leach,
R. H. Stafford, E. B. Allen.

The plan of this new Annual accords well with the use in the class of the *20th Century Quarterly*, which also is modern, vital and practical.

The Lesson Round Table for the teacher
The 20th Century Quarterly (published by the Christian Century Press) for class members.

The Lesson Round Table 1930
Only $1.25

Christian Century Book Service
440 S. Dearborn St., Chicago

said; "it is in the progress of beginning. Our national council meets this week; it must take one of three courses—go forward, stand still or go backward. It looks now as if it might have to go backward. Will the laity of the church allow this?"

Special Correspondence from the Southwest

Waco, Texas, December 5.

THE Southern Presbyterians of Texas have merged their three colleges, the girls' school at Milford, Daniel Baker at Brownwood, and Austin college at Sherman, into one institution which will be located at Sherman. Methodists are also discussing some possible consolidations. This seems to portend good for the future.

Southern Presbyterians Merge Colleges

* * *

Disciples Stirred by Magazine Article

Disciple circles in Texas have recently been stirred by an article written by Rev. C. C. Klingman of Electra for the Christian Courier on "Our Debt to Humanism." Readers protested and the editor, Dr. W. W. Phares, agreed with the protesters, but not without a courteous construction of Dr. Klingman's views and a full acknowledgment of his high character and notable ministry.

* * *

Baptists Reduce Debt; Agree On Biblical Inspiration

In Baptist ranks the most important event has been the recent meeting in Beaumont which was marked by unusual unity and enthusiasm. Dr. W. R. White, pastor of First church, Lubbock, succeeds Dr. T. L. Holcomb as executive secretary. The year closing showed a full half-million dollars reduction in debt on the approximately $5,000,000 owed by institutions and executive board, and total cash raised for all purposes in excess of $1,000,000. The paper read by the pastor of the First Baptist church, Waco, on the inspiration of the scriptures, which was challenged by an outside fundamentalist and one accomplice within, was, upon motion of Dr. L. R. Scarborough, president of the Southwestern Theological seminary, seconded by Dr. F. M. McConnell, editor of the Baptist Standard, unanimously endorsed as an expression of what Texas Baptists believe in respect to the subject, and also requested for publication.

* * *

Oklahoma Baptists Define A Christian College

In Oklahoma the Baptist convention found agreement with Pastor J. W. Gillon's definition of what a Christian college is and upon that basis launched a million-dollar campaign for the state Baptist university at Shawnee. Here is his definition, which lacks nothing in negativeness and is probably the most complete identification of education with pure propaganda ever composed; but perhaps a natural reaction against the inconclusiveness of many non-denominational or quasi-denominational schools:

"First, and fundamentally, a denominational college may be defined to be a college founded or adopted and operated by some Christian denomination, in the interest of the type of Christianity represented by the denomination founding it.

"Second, it may be defined to be a college owned and controlled and operated in the interest of some particular denomination. This means, of course, it is a college run to conserve and propagate the doctrines of the denomination which owns and operates the college.

"Fourth, the denominational college may be defined to be a college which exists to exalt the interpretation given to the Bible by the denomination which owns and operates the college.

"Fifth, the denominational college may be defined to be a college owned and operated by some one denomination given for the purpose of training leaders for the churches of the denomination operating the college.

"Sixth, the denominational college may be defined to be a college which has for its faculty only men and women who are members of the churches of the denomination owning the college, and who are in full sympathy with the doctrines and programs of their denomination, and its work.

"Seventh, the denominational college may be defined to be a college the bulk of whose students have come from Christian homes of the types of homes that make and support the churches of the denomination which owns and operates the college.

"Eighth, the denominational college may be defined to be a college which has a pronouncedly Christian and denominational atmosphere. It is a college which will not tolerate reflection upon the denomination which owns and operates it, but which exalts and magnifies the denomination.

"Ninth, the denominational college may be defined to be a college owned and operated by some denomination, in the interest of leading all unsaved students to Christ and into the churches of the denomination operating the college.

"Tenth, the denominational college may be defined to be a college which seeks to educate the ministry of the denomination which owns and operates the college, and which exalts denominational ministerial education."

JOSEPH MARTIN DAWSON.

BOOKS RECEIVED

Church Publicity, by William H. Leach. Cokesbury, $2.25.

What a Modern Church Believes, by Warren Seymour Archibald. Edwin Valentine Mitchell, $2.00.

Chicago, an Experiment in Social Science Research, edited by T. V. Smith and Leonard D. White. University of Chicago Press, $3.00.

A New Era in Missions, by Homer E. Wark. Revell, $1.50.

Can Religion Be Taught? by Frank S. Hickman. Cokesbury, $.35.

Responsive Readings from Sources Ancient and Modern, prepared by the Commission on Hymns and Services. Beacon Press, $.60.

My People, by Arthur Gleason; and "A. G.," by Helen Hayes Gleason. Morrow, $2.50.

Religion—Whence and Whither, by Clifton Macon. Association Press.

Ways of Sharing with Other Faiths, by Daniel J. Fleming. Association Press.

The Virginia Plutarch, by Philip Alexander Bruce. University of North Carolina Press, 2 vols., $9.00.

It is the policy of
The Christian Century Pulpit

to anticipate the high days and seasons of the church year, and of our national life, thus providing for the Minister inspiration and suggestion for his own preaching task.

Lent

Easter

Pentecost

are now on the horizon

—Pentecost celebration has already begun!

If you are not a subscriber to The Christian Century Pulpit, let us have your subscription without delay, that you may have a copy of the January number, which is about to be issued. (A limited number of copies of the October, November and December issues are in hand, and if you wish we will mail you these without extra charge until the supply is exhausted—*upon receipt of your subscription for 1930.*

The regular price of The Christian Century Pulpit is $2.00 per year, (To Christian Century subscribers—ministers only—$1.00 per year).

The subscription list of The Christian Century Pulpit is rapidly expanding to include the entire Christian ministry of America, from the famous metropolitan pulpiteers, to the pastors of the humblest village flocks.

Christian Century Pulpit, 440 South Dearborn St., Chicago, Ill.

☐ I am a subscriber to The Christian Century. In accordance with your special offer, please enter my name as a subscriber to The Christian Century Pulpit for one year, beginning with the January issue, for which I enclose $1.00.

☐ I am not a subscriber to The Christian Century, and enclose $2.00.

Rev.....

.....

.....

☐ Please send me the October, November and December issues—if you still have copies—without extra charge.

INDEX Volume XLVI (July-December, 1929)

Title and Subject Index of Editorials and Contributions

Accidents, 1051.
Across the Valley, by Frank S. Mead, 1182.
Adult Education, 1303.
Alcohol, 932, 933, 1302.
Africa, 1533.
Alexander, Prof. H. B., 981.
All Christians Equal Before God (edit.), 1306.
"All Quiet on the Western Front" (edit.), 1053.
Ambitious Project in Religious Drama, An (edit.), 1205.
American Embassy Goes Dry, The (edit.), 859.
American Friends Meet in Friendly Fashion (edit.), 1267.
American Legion, 1270, 1539.
American Medical Association, 932.
American Mind, The (edit.), 934.
America's Dreyfus Case (edit.), 1430.
Ames, E. S., Dialogue with Bradley, 1061.
Anderson, Bishop, Heads Episcopal Church (edit.), 1461.
Anglican Church Defies Parliament, The, (edit.), 931.
Another Patrioteer Comes Into the Open (edit.), 1301.
Apologetics, 1571.
Are Church Leaders Elected Too Late? (edit.), 1268.
Are D. A. R. Women Exploited? by Elaine Goodale Eastman, 1114.
Are Legion Chaplains Yes-Men? by Carl Knudsen, 1539.
Are Motion Pictures an Incitement or a Deterrent of Crime? (edit.), 907.
Arkansas Anti-Evolution Law, 1109.
Armistice Day, 1331, 1367, 1492.
Arrival of Senator Grundy, The (edit.), 1596.
Artificial and Real Contrasts (edit.), 1303.
Atheism and Civil Rights, 1334.
Athletics, 1076, 1315.
Australia Abolishes Conscription (edit.), 1459.

Balkans, 1438.
Bamberger, Lewis, 1107.
Baptists, 873, 885, 907, 943, 968, 1052, 1124, 1411.
Baptists and Christian Unity (edit.), 885.
Baptists and Disciples Look Toward Union (edit.), 1052.
Barrett, Dr. Boyd, 1052.
"Because I Have You in My Heart," by Marguerite H. Bro, 1608.
Bee in the Lighthouse, The (parable), 1145.
Behaviorism, 1146, 1281.
Best Thing Bunyan Never Said, The, by John Sheridan Zelie, 1087.
"Big Bill" Goes Into the Silence (edit.), 1428.
Bishop and the Bucketshop, The (edit.), 910.
Blessed is the Dead Church! by Walter Dudley Cavert, 1577.
Books and Their Use (parable), 961.
Bradley, F. H., Dialogue with Ames, 1061.
Britain Resumes Relations with Russia (edit.), 1236.
Britain's Student Christians Adopt New Basis (edit.), 1303.
British Statesmanship and Indian Unrest (edit.), 1395.
Broadway, the Slang Capital of the World (edit.), 1205.
Browbeating the Churches (edit.), 1533.
Bruno, Giordano, 908.
Building Good Will Among Religions (edit.), 1564.
Building Military Morale, by Theresa L. Wilson, 1009.
Bulgaria, 1152.

Calvert, Round Table, 1564.
Campaign for Public Safety, The (edit.), 1051.
Can Western Churches Bring Peace? (edit.), 1270.
Canada, 1109.
Canada Gives Aid to Our Whiskey Rebellion (edit.), 979.
Canada's Heart Is in the Right Place (edit.), 1027.
Canadian Liquor Policy, 1077, 1253, 1332, 1371.
Cannon, Bishop, 910, 1004, 1029, 1092, 1239.
Cannon, Bishop, and the "Best" People (edit.), 1029.
Cannon, Bishop, Defends His Record (edit.), 1004.
Case for Romantic Love, The, by Lewis Worthington Smith, 1012.
Castles in the Sand, The (parable), 1401.
Catholic and Free Church Theories Agree (edit.), 931.
Catholic Boston Gets a New Shrine (edit.), 1459.
Catholic Church, 890, 957, 1005, 1027, 1029, 1052, 1077, 1156, 1173, 1302, 1311, 1459, 1564.
Catholic Organ Compares Mussolini to Napoleon (edit.), 957.
Catholic Parents Free or Not? Are, (edit.), 1173.
Catholic Principles of Education (edit.), 1302.
Catholic Toleration in a Catholic Country (edit.), 1005.
Centennial Which was not Celebrated, A (edit.), 1461.
Centralia Case, 1460.
Certifying American Sincerity to the Arms Conference (edit.), 1491.
Chance for a New Sort of Theological Education, A (edit.), 1333.
Chaos—and Dancing Star, by E. Merrill Root, 1217.
Chaplains, 1539.
Chicago, University of, 1204, 1459.
Child Wives and Religious Rights in India (edit.), 1534.
China, 1396, 1398, 1567, 1597.
China Still in the Shadow (edit.), 1398.
Chinese View of Church Unity, A, by T. Z. Koo, 986.
Christian Church, 1395, 1461.
Christian Scientists, 1428.
Christian Union, 885, 980, 988, 1006, 1052, 1070, 1075, 1107, 1111, 1141, 1204, 1206, 1306, 1353, 1373, 1395, 1434, 1462, 1476, 1498, 1524, 1531, 1565, 1577.
Christian Unity Idealism Now on Bedrock (edit.), 1462.
Christian Unity League, 1306, 1462, 1476, 1524.
Christianizing Church Members, by Samuel H. Miller, 1606.
Christianizing Worship (edit.), 1396.
Church Attendance, 892, 964.
Church Bodies to be Investigated (edit.), 1493.
Church Union Enters the Periodical Field (edit.), 1531.
Churches and China Famine Relief (edit.), 1396.
Churches and Taxation, by E. Morris Fergusson, 1037.
Churches and the Color Line (edit.), 1236.
Churches, City, 938.
Churches in a Community Crisis, The, by John M. Trout, 864.
Churches, Rural, 1052, 1443.
Churchmen and Jurymen, by G. Ray Jordon, 1186.
Cigarette Advertising, 1576.
Clemenceau, Georges, 1531.
Clothed Orator, The (parable), 1082.
Cold, Gray Dawn, The (edit.), 1365.
Coming of Mr. MacDonald, The (edit.), 1235.
Commercializing Indian Primitive Customs (edit.), 981.
Communism, 1429.
Communists Disagree on Palestine, The (edit.), 1140.
Community Churches, 861, 864, 1075, 1141, 1443, 1577, 1600.
Compromises Do Not Obscure Ultimate Aims (edit.), 1302.
Congregational and Christian Churches Unite (edit.), 1395.
Constructive Suggestion for Masculine Dress Reform, A (edit.), 957.
Contempt of Court, 956.
Convention That Will Be More than Speeches, A (edit.), 1565.
Conversion of a Militarist, The, by Edwin Henry Wilson, 1083.
Conviction of Fall, The (edit.), 1366.
Coolidge, John and Florence, 1237.
Cornstalk, The (parable), 1433.
Curbing the Opium Trade, by Wayne Gard, 940.
Curriculum Based on Creative Experience, A (edit.), 909.

Danger of Misdirected Virtues, The (edit.), 1140.
Dangerous Heresies Break Out in San Antonio (edit.), 1397.
D. A. R., 1114, 1281.
Dawes, Mr., Goes in for Long Trousers (edit.), 885.
Debits and Credits of Canadian Liquor (edit.), 1077.
Decisive Decade, The (edit.), 1367.
Defeatist Ministry, A, by Frank Fitt, 1469.
Denmark Votes to Disarm, by Ben A. Arneson, 1244.
Dental Clinics, 933.
Desperate Need for a Red Herring (edit.), 1204.
Dialogue on "Religion," A, by Theodore B. Brameld, 1061.
Did Mr. Holmes Leave Something Out? by Henry Nelson Wieman, George A. Coe, Douglas C. Macintosh, William Ernest Hocking, Edward Scribner Ames, Edgar Sheffield Brightman, Arthur Bardwell Patten, John Wright Buckham, Wilhelm Pauck, Harold E. B. Speight, Francis G. Peabody, Maxwell Savage, J. R. Wooton, Charles E. Petty, Richard Roberts, Georgia Harkness, Hobart D. McKeehan, Albert Edward Day, Robert Nelson Spencer, Walter Lee Greer, Dwight Bradley, Morgan Phelps Noyes, 1343.
Disarmament Conference May Be Called (edit.), 884.
Disciples, 1004, 1052, 1070, 1111, 1221.
Disciples Convention Meets in Seattle (edit.), 1004.
Disciples of Christ and Christian Unity, The (edit.), 1111.
Disciples Seek Internal Harmony (edit.), 1051.
Disestablishment of Anglican Church, 931, 1156.
Divided House, The (parable), 1273.
Doctors Consider Liquor and Economics, The (edit.), 932.
Does the "Gospel Song" Help or Hurt Our Worship? (edit.), 1532.
Doors Open Wide for U. S. to Enter World Court (edit.), 1172.
Drama Comes Home, by Charles Stafford Brown, 1340.
Drama, Religious, 1205, 1212, 1340.
Dress Reform, 957.
Drew Theological Seminary, 1333.
Drift of American Life, The (edit.), 1598.
Drifting Toward Chaos in Manchuria (edit.), 1333.

Economic Support for British Drys (edit.), 1302.
Edison, 1331, 1369.
Einstein and the Red Flag (edit.), 1055.
Ellis College, 908.
End of a Cycle, The (edit.), 1006.
Endurance Tests Prove Nothing, 1140.
England Speaks for Peace (edit.), 935.
English Churchmen and Churches (edit.), 983.
English Critic Is Too Kind, The (edit.), 1028.
Episcopal Church Loses Its Presiding Bishop, The (edit.), 1268.
Episcopalians, 1206, 1268, 1281, 1461.
Episcopalians and Christian Unity, The (edit.), 1206.
Erotic Hymnody, by Shelton Bissell, 1215.
Eucken's Spirit Still Lives! by Julius Seelye Bixler, 962.
Europe and the Pact (edit.), 1032.
Evangelical Synod for Union, 1353.
Every Objection Now Removed (edit.), 1563.
Exit Pius XI—From the Vatican (edit.), 1027.

Fall, Albert B., 1366.
Family Quarrels, 1109.
Fascisti, 1533.
Fasting, 980.
Father of Peace Pact Continues Peace Work (edit.), 1595.
Federal Council of Churches, 1564, 1595, 1600.
Federal Council to Investigate Centralia Tragedy (edit.), 1460.
Federal Council to Study the Movies (edit.), 1595.
Few Innocent Victims of Dry Killings (edit.), 1108.
First-Hand Testimony Wanted (edit.), 1366.
First Lady Is Indeed a Lady, The (edit.), 860.
First Test of the Peace Pact, The (edit.), 1078.
Foolishness of Preaching, The (edit.), 980.
Ford, Henry, 1369.
Free Church of Scotland, 859.
French Observer Finds America Spiritual, A (edit.), 1173.
Friends, 1267, 1493.
Friendship Should Be Able to Meet This Test (edit.), 979.
Further Specifications Are Needed (edit.), 1597.

Gains from the Manchurian Muddle (edit.), 1567.
Gastonia, 1186, 1251, 1334, 1400.
Generalizations That Beg Genuine Questions (edit.), 1564.
Girl Without a Country, A (edit.), 957.
Giving Aid and Comfort to the Enemy (edit.), 884.
Glass, Senator, Reopens Cannon Case (edit.), 1239.
God, 1014.
Gold and Pearl, by Arthur B. Rhinow, 866.
Good Hope for Reduction as Well as Limitation (edit.), 1171.
Good Will Is the First Step Towards Justice (edit.), 1107.
Gordon, Dr. George, Death of, 1365.
Gordon, George, of Copley Square (edit.), 1365.
Gospel Hymn, The, by E. S. Lorenz, 1542.
"Go to My Next Neighbor" (edit.), 1203.
Graber, Martha, 957.
Grand Mufti on Palestine's Problems, The, by Sherwood Eddy, 1573.
Great Gift for Public Health, A (edit.), 933.
Grundy, Joseph R., 1596.

Hague Conference Considers the Young Plan (edit.), 1003.
Hair and the Hide, The (parable), 912.
Haiti, 1565.
Half Speed Ahead (edit.), 1053.
Has Mr. Holmes Left Something Out? (edit.), 1269.
Has Will Hays Made Good? (edit.), 1365.
Havana Congress, 948.
Heavy Strain Upon Credulity (edit.), 1203.
He Paid for His Standing Room (edit.), 908.
Heresies in San Antonio, 1397.
Heretics of Science, 1406.
He Wanted to Be Like Lindbergh (edit.), 860.
High Day in Scotland, A, by Marcus A. Spencer, 1373.
Holmes, Dr., Puts Something In, by John Haynes Holmes, 1403.
Holmes, John Haynes, on Prayer, 1269, 1343, 1403, 1464.
Holy Treasure, The, by Arthur B. Rhinow, 1089.
Honesty Is More Important than Amateurism (edit.), 1076.
Honoring a Religious Pioneer (edit.), 1461.
Hoover-MacDonald Parley, 1304.
Hoover's, Mr., Peace Program (edit.), 1431.
Hoover, President, 1431, 1531, 1537.
Horse and the Popcorn, The (parable), 1179.
How Canada Has "Solved" the Liquor Problem (edit.), 1332.
How It Works in Canada, by Ernest Thomas, 1371.
How Proselyting Feels to a Jew, by Victor Emanuel Reichert, 1544.
How "Sacred" Is a Booze Party? (edit.), 1427.
How to Resign a Pulpit (edit.), 1568.
Humanistic Interpretation of Prayer, A, by John Haynes Holmes, 1275.
Humanistic Prayermeeting, A (edit.), 1464.
Human Nature in Palestine, by Al Ghazzali, 1467.
Hurley, Mr., Names Our Rulers (edit.), 1565.
Hutchins, Robert Maynard, 1459.
Hymnology, 1215, 1396, 1398, 1411, 1532, 1542.

If Mussolini Had Ruled Detroit (edit.), 1534.
Implementing Peace Pact with Peaceful "Sanctions" (edit.), 1595.
India, 1395, 1534.

Indian Policy, American, 1471.
Industrial Conflict, 1186, 1251, 1334, 1400, 1492, 1502.
Industrial Conflict and the Future of Southern Churches (edit.), 1492.
Industrial Problems, 1186, 1251, 1334, 1400, 1460, 1566.
International Conference on Adult Education, An (edit.), 1303.
International Propaganda by Wine Producers (edit.), 933.
Interpreting the Arkansas Anti-Evolution Law (edit.), 1109.
Is Religion Effective? (edit.), 1460.
Is the Legion a Menace? (edit.), 1270.
Is There a Right and Wrong in the Case? (edit.), 955.
Is This "Government of the People"? (edit.), 1331.
"It Shall Not Be Again!" (edit.), 1331.
It Was a Sermon on Love, by Reinhold Niebuhr, 1540.

Japan Arrests Hundreds of Student Communists (edit.), 1429.
Japan Ratifies the Paris Peace Pact (edit.), 883.
Jerry (parable), 937.
Jesus, His Humanity, 1117.
Jews, 1108, 1242, 1309, 1408, 1467, 1492, 1495, 1535, 1544, 1564, 1573.
Jews and Arabs Riot in Palestine (edit.), 1076.
Jim Bludsoe in New Jersey, A (edit.), 908.
John and Florence Feed the Chickens (edit.), 1237.
Jones, Bishop Paul, 1397.
"Journey's End," 1332.

Keeping Rumania Safe for Democracy (edit.), 1332.

Labor Day Revival Meeting, A, by Carl Knudsen, 1058.
Labor Lord, A (edit.), 1053.
Lather and Razor Blade, The (parable), 1113.
Latin-American Evangelicals Progress Toward Independence (edit.), 1028.
Lausanne, 1498.
League of Nations, 1139.
"Let Edison Be!"—and There Was Light (edit.), 1331.
Let Us Join the Court Now! (edit.), 1491.
Levinson, Salmon O., 958, 1172, 1595.
Levinson's, Mr., Great Service to Justice and Peace (edit.), 1172.
Liberalism Not a Sectarian Appeal (edit.), 1429.
Libraries and Religion, 1184.
Like Lindbergh (edit.), 860.
Lobbyists, 1203, 1235, 1269, 1315, 1331, 1493, 1533.

MacDonald, Mr., in America (edit.), 1267.
MacDonald, Ramsay, 861, 1171, 1235, 1267, 1304.
Macintosh, Prof. D. C., 859, 888.
Magruder, Admiral, 933.
Man Who Knew What the Nations Wanted, The (parable), 1008.
Many Churches Have "Turned It Around" (edit.), 1076.
Marburg Centennial, 1461.
Marion, North Carolina, by William B. Spofford, 1502.
Meade and Lee, 1182.
Mennonites, 1429.
Mennonites in Russia—and Here (edit.), 1534.
Methodists, 1493, 1519.
Methodists Moving Toward Decentralization (edit.), 1301.
Methodists Study Means of Equalizing Salaries (edit.), 1493.
Methods and Ethics of Local Union (edit.), 861.
Mexico Makes Peace with Itself (edit.), 862.
Military Education, 1009, 1083, 1366, 1459.
Miners' Wages, 1566.
Ministry Stands Fast, The (edit.), 1080.
Missionaries in the Making, by John R. Scotford, 1148.
Missionary Council, Williamstown, 1160.
Missions, 1597, 1606.
Mooney, Tom, 1333, 1430.
Mothering the Community Churches (edit.), 1600.
Motion Pictures, 907, 1365, 1595.
"Mountain Life and Work," 1334.
Murray, Bishop, Death of, 1268.
Mussolini, 957, 1533.
Muzzled Admiral Comes Back, A (edit.), 933.
Myers, James, 1400.
Mysteries and Revelations (parable), 1034.

Nation After Nation Bows to the Reign of Law (edit.), 1139.
Naturalization, 859, 888, 957, 1493, 1534.
Naval Conference, 883, 884, 935, 1003, 1139, 1171, 1566.
Naval Conference Called for Next January (edit.) 1171.
Naval Reduction Negotiations Stick at Cruiser Parity (edit.), 1139.
Near East Relief Has Finished Its Work (edit.), 907.
Needed: A Check on Christmas Funds (edit.), 1596.
Negroes, 860, 915, 1236.
New Chancellor of Victoria University, The (edit.), 1428.
New Church of Scotland, The, by Henry Sloane Coffin, 1434.
New Dogma May Be Proclaimed, A (edit.), 1077.
New Hostility to Religion in Russia (edit.), 907.
New Princeton Seminary at Philadelphia, A (edit.), 1029.
New Tests of Fidelity to the Ancient Gospel (edit.), 932.
No Christians Need Apply! (edit.), 888.
No Wonder It Is "We" (edit.), 859.

Ohio Pastor's Convention, 1565.
O'Kelly, James, 1461.
Old Churches in the New South, The, by E. DeForest Leach, 1277.
One Hundred Per Cent Loyalty to Christ! (edit.), 1596.
Only Killers Need Apply! (edit.), 1493.
On with the Investigation of Lobbies (edit.), 1235.
Opium Trade, 940.
Otto, Rudolf, 913.
Otto, Rudolf, as a Religious Teacher, by Julius Seelye Bixler, 913.
Our New-Old Indian Policy, by Elaine Goodale Eastman, 1471.

Palestine, 1076, 1108, 1140, 1309, 1408, 1467, 1492, 1495, 1535, 1573.
Palmer, Albert W., Heads Chicago Seminary (edit.), 1172.
Papal Sovereignty, 890, 957, 1027.
Partisan Censorship Defeats Its End (edit.), 1428.
Patrioteering in Chicago, 1301.
Paul, Toward the Understanding of, 1248.
Peace, 1367, 1431, 1603.
Peace and the Churches, 1270.
Peace Education, 1011.
Peace Pact, 861, 883, 932, 958, 1027, 1032, 1075, 1078, 1244, 1267, 1532, 1595, 1603.
Peace Pact in the Manchurian Crisis, The (edit.), 1532.
Peake, A. S., Death of, 1134.
Pentecost (edit.), 1174.
Pentecost Centennial to Be Memorable Year (edit.), 1051.
Persistent Hero—The Rt. Rev. Paul Jones! (edit.), 1397.
Pius XI, 1027.
Poet and the Race Problem, The, by Edward Shillito, 915.
Poetic View of Life, The, by D. Elton Trueblood, 1150.
Policeman as a Friend, The (edit.), 1141.
Post Office Delivers Our Mail, The (edit.), 1333.
Potter, Dr. Charles Francis, 1303.
Practical Steps Toward Church Cooperation (edit.), 1204.
Prayer, a Humanistic Interpretation, 1269, 1275, 1343, 1381, 1403.
Prayer Book, 931.
Preaching, 1340.
Preaching and Preachers, 980, 1436, 1469.
Premier to Visit President (edit.), 1171.
Presbyterians, 900, 1107, 1373, 1434.
Presbyterian Seminary Centennial, 1301.
Presbyterian Theological Seminary Celebrates Centennial (edit.), 1301.
President Is in Earnest About Reduction of Armament, The (edit.), 1003.
President Leads Toward the Court, The (edit.), 1531.
Primary Peace Attitudes, by Marguerite H. Bro, 1011.
Princeton Seminary, 1029.
Prison Conditions Must Be Remedied (edit.), 1077.
Prison Rebellions a Symptom of Something More Serious (edit.), 1005.
Prohibition, 859, 884, 956, 979, 1027, 1029, 1041, 1077, 1080, 1108, 1109, 1270, 1371, 1427.
Prohibition Forces Get Together (edit.), 1270.
Prohibition Has a Poor Press (edit.), 979.
Prophets Wanted, 1180.
Providing Facilities for Fasting (edit.), 981.
Public Libraries and Religion, by Frank Grant Lewis, 1184.
Pulpit, The Christian Century, 1269.
Put the Pact in the Post Offices (edit.), 1027.
Put the Pact in the Schools (edit.), 1267.
Putting the Peace Pact in Post Offices (edit.), 1075.

Quakers Call Conference of Religious Editors (edit.), 1107.

Real Hero of the Peace Pact, The (edit.), 958.
Really Novel Suggestion for Religious Educators, A (edit.), 909.
Reasons for Delay No Longer Good (edit.), 1491.
Rebuilding of Zion, The (a communication), by James Waterman Wise, 1409.
Reformation Day, November 3 (edit.), 1237.
Religion and City Tensions, by Arthur E. Holt, 938.
Religion as a Cloak for Injustice (edit.), 1334.
Religious Drama in England, by Fred Eastman, 1212.
Religious Editors' Conference, 1107.
Religious Education, 1460, 1484.
Renunciation of War Is Now Legally Operative (edit.), 883.
Requirements for Church Leadership (edit.), 1268.
Resigning a Pulpit, 1568.
Retreat from the Rhine, The (edit.), 1236.
Reunion of Presbyterians Is Proposed (edit.), 1107.
Revealing Episode, A (edit.), 1369.
Rhineland Evacuation, 1236.
Road of His Humanity, The, by F. C. Hoggarth, 1117.
Romantic Love, 1012, 1189.
Rumania, 1332.
Rural Church and The Old Oaken Bucket, The (edit.), 1052.
Russell, Bertrand, on Peace, 1140.
Russia, 907, 993, 1075, 1143, 1177, 1209, 1236, 1246, 1429, 1460, 1533.
Russia and China Still Parley (edit.), 1003.
Russia and the Mennonites (edit.), 1429.
Russia Creates New Law on Religion, by Paul B. Anderson, 1246.
Russia in 1929 (edit.), 1176.
Russia's Reign of Terror (edit.), 1143.
Russian-Chinese Conflict, 955, 1003, 1078, 1333, 1532, 1567.
Russo-Chinese Controversy, The (edit.), 955.

"Sacred Rights" and Thirsty Throats (edit.), 1427.
Safety (parable), 1337.
Sailors' Tradition, 1397.
Sanctions of Peace, The, by Salmon O. Levinson, 1603.
Saving the Honor of the Church (edit.), 1400.
Schools for "Saving" People, by R. H. Markham, 1152.
Science Has Its Heretics, by William Pierson Merrill, 1406.
Scottish Church, 1373, 1434.
Semi-Centennial of Single Tax, The (edit.), 1173.
Senator Borah and the World Court (edit.), 1563.
Senseless Tradition, A (edit.), 1397.
Sentimental Religion (edit.), 1237.
Seventy-Two Cents in Every Dollar! (edit.), 1566.
Shall the Function of the Federal Council be Broadened? (edit.), 1564.
Shearer, 1203, 1235, 1335.
Shearer, Mr.—Observer or Secret Lobbyist? (edit.), 1203.
Shearer's Role as "Unofficial Leak" (edit.), 1235.
Shearer, the Newspapers, and a Betrayed Public (edit.), 1335.
Sheppard, H. R. L., 932.
Should Religion Stand in Fear of Behavioristic Psychology? by G. T. W. Patrick, 1146.
Should the Courts be Permitted to Gag Press and Public? (edit.), 956.
Show and the Parade, The (parable), 1569.
Showdown on Lobbying, A (edit.), 1269.
Siamese Twins, The (parable), 985.
Significance of the Pledge of Dominion Status (edit.), 1395.
Simmering Balkans, The, by David Bryn-Jones, 1438.
Single Tax Semi-Centennial, 1173.
Slang, 1028, 1205.
Small Sins and Great (parable), 1211.
Smuts, General, and the Future of Africa (edit.), 1533.
Socialism Is a Variable Term (edit.), 861.
Socialism's Growing Respectability (edit.), 1367.
Some Catholic Sentiment Favors Prohibition (edit.), 1029.
Sons of Pioneers, The (edit.), 1399.
South, Churches in, 1277, 1442.
Soviet in America, The (edit.), 1537.
Speech from Throne Forecasts Naval Conference (edit.), 883.
Spirit of My Day, The, by George Lawrence Parker, 1035.
Stalin's Dictatorship Established (edit.), 1460.
Statement, A (edit.), 1398.
Step Right Up to the Counter and Get Your D. D. Degree (edit.), 980.
Stimson, Mr., Shows the World the Real America (edit.), 955.
Stock Market, 1365.
Stopping a War Before It Starts (edit.), 932.
Storm-Tossed China (edit.), 1597.
Stresemann (edit.), 1272.
Student Christian Movement, 1303.

Taking Advantage of an Opportunity (edit.), 1492.
Tarred with the Same Stick (edit.), 1108.
Taxation of Church Property, 1037, 1092.
Taxation of Colleges, 1397.
Teachers' Opinions, 1028.
Technique for Family Quarrels, A (edit.), 1109.
Telling It To the Last High School Student (edit.), 851.
Tests of Human Endurance Cost Much, Prove Nothing (edit.), 1140.
Texas Solons Bow Their Heads in Shame (edit.), 860.
Thanksgiving Dedication, A (edit.), 1427.
Thanksgiving Proclamation, 1427.
That Will-o'-the-Wisp, Parity (edit.), 1566.
Theater Comes Into Its Own, The (edit.), 1332.
Theirs Not To Reason Why (edit.), 859.
Things Sacred and Secular (parable), 1466.
Things That Fill the World (parable), 1308.
Thompson, William Hale, 1428.
Three Great Colleges Will Pay Taxes (edit.), 1397.
To Be (a Quaker) or Not To Be (edit.), 1366.
To Bring the Covenant Up to the Level of the Pact (edit.), 1139.
Toward the Understanding of Paul, by Fred Gladstone Bratton, 1248.
Trust Whose Provisions Defeat Its Purpose, A (edit.), 908.
Truth, Troth, and Trust (edit.), 981.
Turn It Around! by Charles M. Sheldon, 987.
Two Types of Interdenominational Relations (edit.), 980.
Two Window Cards, The, by Harding W. Gaylord, 894.

United Jewish Agency for Palestine, A (edit.), 1108.
United States Signs the World Court Protocol, The (edit.), 1563.
Unity as a Local Problem (edit.), 1141.
Universalists, 1399, 1429.
University of Chicago Inaugurates New President, The (edit.), 1459.
Unwelcome Reminder, An (edit.), 1533.
Use and Abuse (parable), 1057.

Value of Things That Are of No Use, The (edit.), 1204.
Victory Without Peace (edit.), 1531.

Wallace, Dr. Edward Wilson, 1428.
Wandering About Russia (edit.), 1209.
Wanted: A City That Will Try Christian Union (edit.), 1075.

Wanted—Prophets, by Edward Shillito, 1180.
War and Christianity, 1282.
War and Industry, 1565.
War as a Breeder of Revolution (edit.), 1205.
War, Cost of, 1566.
War Debts, 884.
War Debts Are Cancelled; Post-War Debts To Be Paid (edit.), 884.
War Impossible (edit.), 1304.
War Time Memory, A, by Robert Whitaker, 1338.
Was Lausanne a Blind Alley? by William E. Barton, 1498.
Way to Freedom Is Through Disestablishment, The (edit.), 931.
Webb, Mrs. Margaret Dorland, 1493.
Welcome to a Sturdy Contemporary! (edit.), 1269.
We Should Recognize Russia (edit.), 1075.
What Does a Teacher Think About? (edit.), 1028.
What if the Pact Fails? (edit.), 1532.
What Is Palestine's Future? (edit.), 1535.
What Must the Jew Do to Be Saved? by Carl Sumner Knopf, 1242.
What Shall We Do With Our Selves? by Buell G. Gallagher, 916.
What Should Be Done for These People? (edit.), 1597.
What's to Be Done in Haiti? (edit.), 1565.
What the Pope Gains and Loses, by E. Boyd Barrett, 890.
What Will They Do When They Go Out of Prison? (edit.), 1005.
When Is God Near? by Joseph Fort Newton, 1014.
Where America Is Changing Most Rapidly (edit.), 1334.
Who Was Mistaken? (edit.), 1602.
Whose "Home" Is Palestine? by W. DeWood David, 1309.
Why I Hesitate to Seek a Church, anonymous, 1436.
Why Is One In and the Other Out? (edit.), 1052.
Why Men Do Go to Church, by Charles Stafford Brown, 964.
Why Men Don't Go to Church, by Charles Stafford Brown, 892.
Wickersham's, Mr., Suggestion Finds Few Friends (edit.), 956.
Will Lord Irwin's Promise Stem the Rising Revolt? (edit.), 1396.
Will the Canadian Churches Help? (edit.), 1109.
Will They Force Us to It? by William K. Anderson, 1576.
World Court, 1172, 1491, 1563.
World Court Is a New Court, The (edit.), 1564.
Wrong Ways to Justify Religion, by Henry Nelson Wieman, 1571.

Year of the Colorado Coal Experiment, A (edit.), 1566.
Young Plan, 1003.

Zeal of the Proselyte, The, by John Clarence Petrie, 1311.
Zionism, 1108, 1309, 1408, 1467, 1492, 1495, 1535, 1573.
Zionist Aspiration, The (edit), 1495.
Zionists Repudiate Proposals of University Chancellor (edit.), 1492.

Contributors

Anderson, Paul B.: Russia Creates New Law on Religion, 1246.
Anderson, William K.: Will They Force Us To It? 1576.
Arneson, Ben A.: Denmark Votes to Disarm, 1244.
Barrett, E. Boyd: What the Pope Gains and Loses, 890.
Barton, William E.: Was Lausanne a Blind Alley? 1498. Parables: Jerry, 937; Books and Their Use, 961; The Siamese Twins, 985; The Man Who Knew What the Nations Wanted, 1008; Mysteries and Revelations, 1034; Use and Abuse, 1037; The Clothed Orator, 1082; The Lather and the Razor Blade, 1113; The Bee in the Lighthouse, 1145; The Horse and the Popcorn, 1179; The Divided House, 1272; Things That Fill the World, 1308; Safety, 1337; The Castles in the Sand, 1401; The Cornstalk, 1433; Things Sacred and Secular, 1466; The Show and the Parade, 1569.
Bissell, Shelton: Erotic Hymnody, 1215.
Bixler, Julius Seelye: Rudolf Otto as a Religious Teacher, 913; Eucken's Spirit Still Lives! 962.
Brameld, Theodore B.: A Dialogue on "Religion," 1061.
Bratton, Fred Gladstone: Toward the Understanding of Paul, 1248.
Bro, Marguerite H.: Primary Peace Attitudes, 1011. "Because I Have You in My Heart," 1608.
Brooks, William E.: A Prodigal Speaks, 1570.
Brown, Charles Stafford: Why Men Don't Go to Church, 892; Why Men Do Go to Church, 964; Drama Comes Home, 1340.
Bryn-Jones, David: The Simmering Balkans, 1438.
Cavert, Walter Dudley: Blessed Is the Dead Church, 1577.
Coffin, Henry Sloane: The New Church of Scotland, 1434.
David, W. Dewood: Whose "Home" Is Palestine? 1309.
Eastman, Elaine Goodale: Are D. A. R. Women Exploited? 1114; Our New-Old Indian Policy, 1471.
Eastman, Fred: Religious Drama in England, 1212.
Eddy, Sherwood: The Grand Mufti on Palestine's Problems, 1573.
Fergusson, E. Morris: Churches and Taxation, 1037.
Fitt, Frank: A Defeatist Ministry, 1469.

Gallagher, Buell G.: What Shall We Do with Our Selves? 916.
Gard, Wayne: Curbing the Opium Trade, 940.
Gaylord, Harding W.: The Two Window Cards, 894.
Ghazzali, Al: Human Nature in Palestine, 1467.
Hoggarth, F. C.: The Road of His Humanity, 1117.
Holmes, John Haynes: A Humanistic Interpretation of Prayer, 1275; Dr. Holmes Puts Something In, 1403.
Holt, Arthur E.: Religion and City Tensions, 938.
Hutchinson, Paul: England Speaks for Peace, 935; English Churchmen and Churches, 983; Europe and the Pact, 1032; Einstein and the Red Flag, 1055; Russia's Reign of Terror, 1143; Russia in 1929, 1176; Wandering About Russia, 1209.
Jordon, G. Ray: Churchmen and Jurymen, 1186.
Knopf, Carl Sumner: What Must the Jew Do to Be Saved? 1242.
Knudsen, Carl: A Labor Day Revival Meeting, 1058; Are Legion Chaplains Yes-Men? 1539.
Koo, T. Z.: A Chinese View of Church Unity, 986.
Leach, E. DeForest: The Old Churches in the New South, 1277.
Levinson, Salmon O.: The Sanctions of Peace, 1603.
Lewis, Frank Grant: Public Libraries and Religion, 1184.
Lorenz, E. S.: The Gospel Hymn, 1542.
Markham, R. H.: Schools for "Saving" People, 1152.
Mead, Frank S.: Across the Valley, 1182.
Merrill, William Pierson: Science Has Its Heretics, 1406.
Miller, Samuel H.: Christianizing Church Members, 1606.
Newton, Joseph Fort: When Is God Near? 1014.
Niebuhr, Reinhold: It Was a Sermon on Love, 1540.
Parker, George Lawrence: The Spirit of My Day, 1035.
Patrick, G. T. W.: Should Religion Stand in Fear of the Behavioristic Psychology? 1146.
Petrie, John Clarence: The Zeal of the Proselyte, 1311.
Reichert, Victor Emanuel: How Proselyting Feels to a Jew, 1544.
Rhinow, Arthur B.: Gold and Pearl, 866; The Holy Treasure, 1089.
Root, E. Merrill: Chaos—and Dancing Star, 1217. Safed the Sage: See William E. Barton.
Scotford, John R.: Missionaries in the Making, 1148.
Sheldon, Charles M.: Turn It Around! 987.
Shillito, Edward: The Poet and the Race Problem, 915; Wanted—Prophets, 1180.
Smith, Lewis Worthington: The Case for Romantic Love, 1012.
Spencer, Marcus A.: A High Day in Scotland, 1373.
Spofford, William B.: Marion, North Carolina, 1502.
Thomas, Ernest: How It Works in Canada, 1371.
Trout, John M.: The Churches in a Community Crisis, 864.
Trueblood, D. Elton: The Poetic View of Life, 1150.
Unemployed Minister: Why I Hesitate to Seek a Church, 1436.
Whitaker, Robert: A War Time Memory, 1338.
Wieman, Henry Nelson: Wrong Ways to Justify Religion, 1571.
Wilson, Edwin Henry: The Conversion of a Militarist, 1083.
Wilson, Theresa L.: Building Military Morale, 1009.
Wise, James Waterman: The Rebuilding of Zion, 1408.
Zelie, John Sheridan: The Best Thing Bunyan Never Said, 1087.

Verse

Alabaster, by Raymond Kresensky, 961.
And Back to Dark, by Ethel Romig Fuller, 863.
Beauty, by John Richard Moreland, 1015.
Big Things, by Winfred Ernest Garrison, 1241.
Cage, The, by John Richard Moreland, 1570.
Choice, by Elinor Lennen, 1118.
Clues, by Mary S. Smith, 1211.
Creed, A, by Dwight Bradley, 1497.
Failure, by Mary Sinton Leitch, 1274.
Footnote of Sadness, b. E. Merrill Root, 1179.
Garden in Late Summer, by Raymond Kresensky, 1008.
Goat Herder, The, by D. Maitland Bushby, 1060.
Heart Is a Strange Thing, The, by Minnie Case Hopkins, 1249.
Humanism? by Robert Whitaker, 1308.
Iconoclasts, by Kenneth W. Porter, 1497.
"If any man would come after me . . ." by E. McNeill Poteat, Jr., 1375.
In Bethlehem, Today, by Madeleine Sweeny Miller, 1602.
I Love a Hill, by J. Graydon Jeffries, 1118.
Keep to Your Dreams, Intrepid Few, by Lucia Trent, 1466.
Leaves, by Bernard C. Clausen, 1218.
Little Ills, The, by Herbert H. Hines, 1308.
Metal, by Clarence P. Milligan, 1274.
My Kinship, by Eva Moad Turner, 1241.
None So Blind, by Elinor Lennen, 863.
Non-Employment in Heaven, by Elinor Lennen, 1274.
Orisons, by E. McNeill Poteat, Jr., 1337.
Pavements, by John Field Mulholland, 1151.
Perfect Tribute, The, by Kenneth W. Porter, 1211.
Poets, by Catherine Cate Coblentz, 1437.
Point of View, by Mary Sinton Leitsch, 1113.
Prayer, by Charles G. Blanden, 1602.
Prayer, by Dwight Bradley, 1082.
Prodigal Speaks, A, by William E. Brooks, 1570.
Revelation, by Grace Fallow Norton, 1538.
Saint, The, by Thomas Curtis Clark, 1034.
Scoffer, The, by Mary Sinton Leitsch, 1211.
Silver Ship, by Raymond Kresensky, 1402.
Song, by Charles G. Blanden, 961.
Song, by Charles G. Blanden, 1179.
Song, by Louis Ginsberg, 1274.
Sorrow, by Ethel Arnold Tilden, 914.
Spendthrift, by Kenneth W. Porter, 1466.
Stranger in the Temple, The, by Kenneth W. Porter, 1274.
Time, by John Richard Moreland, 1402.
Tomorrow, by John Richard Moreland, 1337.
To My Son, by Jessie St. John, 1402.
Unfinished Symphony, The, by Winfred Ernest Garrison, 985.
We Work in Steel, by John A. Gardner, 1308.
When Chemistry Failed, by Cleanth Brooks, Jr., 1151.
Woods in Winter, by Ethel Romig Fuller, 1538.

Contributors of Verse

Blanden, Charles G.: Song, 961; Song, 1179; Prayer, 1602.
Bradley, Dwight: Prayer, 1082; A Creed, 1497.
Brooks, Cleanth, Jr.: When Chemistry Failed, 1151.
Bushby, D. Maitland: The Goat Herder, 1060.
Clark, Thomas Curtis: The Saint, 1034.
Clausen, Bernard C.: Leaves, 1218.
Coblentz, Catherine Cate: Poets, 1437.
Fuller, Ethel Romig: And Back to Dark, 863; Woods in Winter, 1538.
Gardner, John A.: We Work in Steel, 1308.
Garrison, Winfred Ernest: The Unfinished Symphony, 985; Big Things, 1241.
Ginsberg, Louis: Song, 1274.
Hines, Herbert H.: The Little Hills, 1308.
Hopkins, Minnie Case: The Heart Is a Strange Thing, 1249.
Jeffries, J. Graydon: I Love a Hill, 1118.
Kresensky, Raymond: Alabaster, 961; Garden in Late Summer, 1008; Silver Ship, 1402.
Leitch, Mary Sinton: Point of View, 1113; The Scoffer, 1211; Failure, 1274.
Lennen, Elinor: None So Blind, 863; Choice, 1118; Non-Employment in Heaven, 1274.
Miller, Madeleine Sweeny: In Bethlehem, Today, 1602.
Milligan, Clarence P.: Metal, 1274.
Moreland, John Richard: Beauty, 1015; Tomorrow, 1337; Time, 1402; The Cage, 1570.
Mulholland, John Field: Pavements, 1151.
Norton, Grace Fallow: Revelation, 1538.
Porter, Kenneth W.: The Perfect Tribute, 1211; The Stranger in the Temple, 1274; Spendthrift, 1466; Iconoclasts, 1497.
Poteat, E. McNeill, Jr.: Orisons, 1337; "If any man would come after me . . . ," 1375.
Root, E. Merrill: Footnote of Sadness, 1179.
Smith, Mary S.: Clues, 1211.
St. John, Jessie: To My Son, 1402.
Tilden, Ethel Arnold: Sorrow, 914.
Trent, Lucia: Keep to Your Dreams, Intrepid Few, 1466.
Turner, Eva Moad: My Kinship, 1241.
Whitaker, Robert: Humanism? 1308.

Book Reviews

Abingdon Bible Commentary, The, edited by Frederick Carl Eiselen, Edwin Lewis and David G. Downey, 1121.
Across the World of Islam, by Samuel M. Zwemer, 992.
Adventures of Human Thought, The, by George Boaz, 1513.
Adventures in Religion, by Basil King, 1509.
Adventurous America, by Edwin Mims, 1505.
After Mother India, by Harry Field, 1251.
Aiken, Conrad: Present-Day American Stories, 1280.
Aims of Education and Other Essays, The, by A. N. Whitehead, 1016.
Akeley, Mary L. Jobe: Carl Akeley's Africa, 1512.
Alexander, Archibald: Feathers on the Moor, 1040.
Alexander, H. I. H.: The Religion of Love, 1040.
Allen, J. W.: A History of Political Thought in the Sixteenth Century, 1250.
Alma Mater, or the Future of Oxford and Cambridge, by Julian Hall, 1017.
Anderson, L. D.: Perfected Into One, 919.
Anthropology and Modern Life, by Franz Boaz, 1188.
Are There Too Many Churches in Our Town? 896.
Art of Straight Thinking, The, by Edwin Leavitt Clarke, 1091.
Ascensions, by Thomas L. Masson, 871.
Ashton, Helen: A Background for Caroline, 1513.
Asquith, Lady Cynthia (ed.): The Funny Bone, 1040.
Authority of the Bible, The, by C. H. Dodd, 1063.

Background for Caroline, A, by Helen Ashton, 1513.

Baitsell, George Alfred (ed.): The Evolution of Earth and Man, 1609.
Baldwin, Edward Chauncey: Types of Literature in the Old Testament, 1379.
Barton, Bruce: On the Up and Up, 1579.
Bell, Bernard Iddings: Beyond Agnosticism, 868.
Berry, George Ricker: Premillennialism and Old Testament Prediction, 1380.
Best, John H.: From the Seen to the Unseen, 1188.
Beyond Agnosticism, by Bernard Iddings Bell, 868.
Bible Through the Centuries, The, by Herbert L. Willett, 1379.
Blackwell, Alice Stone (Trans.): Some Spanish-American Poets, 1123.
Blake, Emily Calvin: The Third Weaver, 1506.
Blatz, William E.: Parents and the Pre-School Child, 967.
Blunt, A. W. F.: The Clarendon Bible, St. Mark, 1379.
Boaz, Frank: Anthropology and Modern Life, 1188; The Adventures of Human Thought, 1513.
Book of the Bible, The, by John W. Flight, 1380.
Boole, Ella A.: Give Prohibition Its Chance, 1510.
Booth, Henry Kendall: The Bridge Between the Testaments, 1378.
Bott, Helen: Parents and the Pre-School Child, 967.
Bow of Burning Gold, by E. Merrill Root, 1508.
Bowers, Claude G.: The Tragic Era, 1504.
Bradwin, Edmund W.: The Bunkhouse Man, 869.
Bridge Between the Testaments, The, by Henry Kendall Booth, 1378.
British Connection with India, The, by K. T. Paul, 1378.
Brooke, Tucker (ed.): The Shakespeare Songs, 1442.
Brothers Karamazov, The, by Fyodor Dostoyevsky, 1064.
Brunner, Edmund deS.: Immigrant Farmers and Their Children, 1040.
Bryan, William Jennings, by Paxton Hibben, 1513.
Buell, Raymond Leslie: Europe, a History of Ten Years, 968.
Bunkhouse Man, The, by Edmund W. Bradwin, 869.
Burning Bush, The, by Joseph Gaer, 1220.
Burton, Margaret E.: Mabel Cratty, 1441.
Burtt, Edwin Arthur: Principles and Problems of Right Thinking, 991; Principles and Problems of Right Thinking, 1091.

Cadoux, Cecil John: Catholicism and Christianity, 1342.
Caesarius of Heisterbach: The Dialogue on Miracles, 1039.
Cambridge History of the British Empire, The, edited by J. Holland Rose, A. P. Newton, E. A. Benians, 1016.
Carl Akeley's Africa, by Mary L. Jobe Akeley, 1512.
Carvalho, Claire: Crime in Ink, 1579.
Cast in Bronze, by Gertrude Huntington McGiffert, 1474.
Catholicism and Christianity, by Cecil John Cadoux, 1342.
Catholic-Protestant Mind, The, by Conrad Henry Moehlman, 1513.
Catholic View of Holism, A, by Monsignor Kolbe, 992.
Character Building in Colleges, by W. A. Harper, 990.
Charpentier, John: Coleridge, the Sublime Somnambulist, 1512.
Chase, Stuart: Men and Machines, 1250.
Cheney, Sheldon: The Theater—Three Thousand Years of Drama, Acting and Stagecraft, 1473.
Chesterton, G. K.: The Poet and the Lunatics, 1513.
Chicago: A More Intimate View of Urban Politics, by Charles Edward Merriam, 1188.
Chicago, The History of Its Reputation, by Henry Justin Smith and Lloyd Lewis, 1410.
Chidsey, Donald Barr: Marlborough, the Portrait of a Conqueror, 1219.
China, A Short History of, by E. T. Williams, 1154.
Christ and Modern Education, by Charles E. Raven, 1040.
Christianizing a Nation, by Charles E. Jefferson, 1546.
Christian Message and Program, The, by Cleland Boyd McAfee, 1314.
Church Comity, by H. Paul Douglass, 1440.
Church Publicity, by William H. Leach, 1580.
Church Work with Young People, by Harry T. Stock, 1120.
City's Church, The, by H. Paul Douglass, 989.
Clarendon Bible, The, St. Mark, by A. W. F. Blunt, 1379.
Clark, Pierce: Napoleon Self-Destroyed, 1219.
Clark, Thomas Curtis (ed.): Poems of Justice, 1578.
Clarke, Edwin Leavitt: The Art of Straight Thinking, 1091.
Clarke, G. P. S.: Short History of the Christian Church, 1546.
Clausen, Bernard: Pen Pictures on Calvary, 1040.
Coe, George A.: What Is Christian Education? 1504.
Coleridge, by John Charpentier, 1512.
Collier, Frank W.: John Wesley Among the Scientists, 943.
Community Recreation, by James Claude Elsom, 1314.
Conflicts in Religious Thought, by Georgia Harkness, 1377.
Cora Potts, by Ward Greene, 1188.
Cratty, Mabel, by Margaret E. Burton, 1441.
Crime in Ink, by Claire Carvalho and Boyden Sparkes, 1579.
Crowded Ways, The, by Charles H. Sears, 867.
Cutts, Edward L.: Turning Points of General Church History, 1219.

Dakin, Edwin Franden: Mrs. Eddy; The Biography of a Virginal Mind, 1119.
Dalman, Gustave: Jesus-Joshua, 1474.
Dampier-Whetham, William Cecil Dampier: A History of Science and Its Relations with Philosophy and Religion, 1609.
Dark Journey, The, by Julian Green, 1513.
Davies, J. Newton: Rightly Dividing the Word, 1220.
Davis, Jerome (ed.): Labor Speaks for Itself, 1123.
Dearden, Robert R.: The Guiding Light on the Great Highway, 1379.
Death of the Gods, The, by Dmitir Merejkowski, 1064.
Democracy and Mission Education in Korea, by James Earnest Fisher, 1040.
Democratic Party, The Story of the, by H. Minor, 868.
Denison, J. H.: Emotion as the Basis of Civilization, 990.
Der Ling, Princess: Kowtow, 1441.
Dewey, John: Experience and Nature, 919.
Dialogue on Miracles, The, by Caesarius of Heisterbach. Translated by H. von E. Scott and C. C. Swinton Bland, 1039.
Dilemma of Protestantism, The, by William E. Hammond, 967.
Disciples of Christ, A Short History of the, by Walter Wilson Jennings, 867.
Discontented Optimist, A, by M. S. Rice, 1314.
Disraeli, Letters to Lady Chesterfield and Lady Bradford, edited by the Marquis of Zetland, 1579.
Dodd, C. H.: The Authority of the Bible, 1063.
Dodge, Richard T. (ed.) The Lesson Round Table, 1380.
Dostoyevsky, Fyodor: The Brothers Karamazov, 1064.
Douglass, H. Paul: The City's Church, 989; Church Comity, 1440.
Douglas, Lloyd C.: Magnificent Obsession, 1378.
Dresser, Horatio W.: Outlines of the Psychology of Religion, 991.

Easton, Burton S.: The Real Jesus, 1314.
Eddy, Mrs.: The Biography of a Virginal Mind, by Edwin Franden Dakin, 1119.
Edgar, Day: In Princeton Town, 1546.
Ellwood, Charles A.: Man's Social Destiny in the Light of Science, 1016.
Elsom, James Claude: Community Recreation, 1314.
Emerson, Isabel: Things Seen in Sicily, 992.
Embardt, William Chauncey: Religion in Soviet Russia, 1441.
Emotion as the Basis of Civilization, by J. H. Denison, 990.
Ertz, Susan: The Galaxy, 1155.
Essentials of Eastern Philosophy, The, by Prabhu Dutt Shastri, 992.
Europe, a History of Ten Years, by Raymond Leslie Buell, 968.
Evolution of Earth and Man, The, edited by George Alfred Baitsell, 1609.
Experience and Nature, by John Dewey, 919.
Ex-Wife, Anonymous, 1314.

Faith in the Divine Fatherhood, by William Peter King, 1376.
Far Peoples, by Grace Darling Phillips, 992.
Fasten, Nathan: Origin Through Evolution, 1376.
Feathers on the Moor, by Archibald Alexander, 1040.
Field, Harry: After Mother India, 1251.
Fisher, James Earnest: Democracy and Mission Education in Korea, 1040.
Fisher, Mrs., or the Future of Humor, by Robert Graves, 1017.
Fiske, Charles: The Real Jesus, 1314.
Fleg, Edmond: The Life of Moses, 919.
Flight, John W.: The Book of the Bible, 1380.
Foundations of Jewish Ethics, The, compiled by Simon Bernfield, 1546.
Frances, Countess of Warwick: Life's Ebb and Flow, 1512.
From Confucius to Mencken, edited by F. H. Pritchard, 942.
From the Greeks to Darwin, by Henry Fairfield Osborn, 897.
From the Seen to the Unseen, by John H. Best, 1188.
Frontiers and the Fur Trade, by Sydney Greenbie, 967.
Funny Bone, The, edited by Lady Cynthia Asquith, 1040.
Furfey, Paul Hanly: Social Problems of Childhood, 967.
Fur Trade and Early Western Exploration, The,

Gaer, Joseph: The Burning Bush, 1220. by Clarence A. Vandiveer, 967.
Galaxy, The, by Susan Ertz, 1155.
Galsworthy, John: A Modern Comedy, 1546.
Genesis, 1474.
George Washington, by Shelby Little, 1219.
Gore, Charles: Jesus of Nazareth, 897.
Gibbons, Floyd: The Red Napoleon, 1314.
Gissing, George, Selections from the Works of, 1442.
Give Prohibition Its Chance, by Ella A. Boole, 1510.
Gold Coast and the Slum, The, by Harvey W. Zorbaugh, 870.
Gossip, Arthur John: The Hero in Thy Soul, 1280.
Graves, Robert: Mrs. Fisher, or the Future of Humor, 1017.
Great Man, A, by Walter Vogdes, 1017.
Great Men and Movements in Israel, by Rudolph Kittel, 1508.
Green, Julian: The Dark Journey, 1513.
Greenbie, Sydney: Frontiers and the Fur Trade, 967.
Greene, Ward: Cora Potts, 1188.
Groves, Ernest R. and Gladys H.: Wholesome Parenthood, 897.
Guiding Light on the Great Highway, The, by Robert R. Dearden, Jr., 1379.

Hall, Julian: Alma Mater, or the Future of Oxford and Cambridge, 1017.
Hammond, William E.: The Dilemma of Protestantism, 967.
Haring, Douglas: The Land of Gods and Earthquakes, 919.
Harkness, Georgia: Conflicts in Religious Thought, 1377.
Harper, W. A.: Character Building in Colleges, 990.
Harvey-Gibson, R. J.: Two Thousand Years of Science, 1609.
Hastings, James (ed.): Speakers Bible, Mark, 920.
Hayes, Doremus A.: The Heights of Christian Blessedness, 1091; The Heights of Christian Living, 1314.
Hearley, John: Pope or Mussolini, 1016.
Heart's Journey, The, by Siegfried Sassoon, 871.
Heaven and Earth of Dona Elena, The, by Grace Zaring, 1040.
Heights of Christian Blessedness, The, by Doremus A. Hayes, 1091.
Heights of Christian Living, The, by Doremus A. Hayes, 1314.
Hero in Thy Soul, The, by Arthur John Gossip, 1280.
Herrick, C. Judson: The Thinking Machine, 1091.
Herring, Harriet L.: Welfare in Mill Villages, 966.
Hibben, Paxton: William Jennings Bryan, 1513.
Hibernia, or the Future of Ireland, by Bolton C. Waller, 871.
Hindus, Maurice: Humanity Uprooted, 1379.
History of Christianity in the Light of Modern Knowledge, The, 1187.
History of Latin America, A, by William Warren Sweet, 1155.
History of Political Thought in the Sixteenth Century, A, by J. W. Allen, 1250.
History of Science and Its Relations with Philosophy and Religion, A, by William Cecil Dampier: Dampier-Whetham, 1609.
Hobson, Thayer (ed.): Morrow's Almanack, 1580.
Holland, Clive: Things Seen in the Channel Islands, 1017.
Holmes, John Haynes: Palestine Today and Tomorrow, 1511.
Hope of Israel, The—What Is It? by Philip Mauro, 1380.
Horne, Herman Harrell: Jesus as a Philosopher, 992.
Horton, Walter Marshall: The Philosophy of the Abbe Bautain, 991.
Houghton, Louis Seymour: How to Tell Bible Stories, 1219.
Housman, Laurence: Little Plays of St. Francis, 967.
How to Tell Bible Stories, by Louise Seymour Houghton, 1219.
Human Factors in Cotton Culture, by Rupert B. Vance, 1280.
Humanity Uprooted, by Maurice Hindus, 1379.
Humphrey Clinker, by Tobias Smollett, 1280.
Huneker, James, Essays by, selected by H. L. Mencken, 1546.

Immigrant Farmers and Their Children, by Edmund deS. Brunner, 1040.
Impuritans, The, by Harvey Wickham, 1123.
Inge, William Ralph: Labels and Libels, 1380.
In Princeton Town, by Day Edgar, 1546.
In Search of God, by John Walker Powell, 1376.
Intelligent Man's Guide to Marriage and Celibacy, The, by Juanita Tanner, 1154.
Isthmian Highway, The, by Hugh Gordon Miller, 992.

Jack, J. W.: Samaria in Ahab's Time, 1314.
Javits, B. A.: Make Everybody Rich, 1377.
Jeans, Sir James: The Universe Around Us, 1609.
Jefferson, Charles E.: Cardinal Ideas of Jeremiah, 869.
Jefferson, Charles E.: Christianizing a Nation, 1546.
Jennings, Walter Wilson: A Short History of the Disciples of Christ, 867.
Jeremiah, A Drama in Nine Scenes, by Stefan Zweig, 869.
Jeremiah in Colloquial English, The Book of, by Adam C. Welch, 869.
Jeremiah, Cardinal Ideas of, by Charles E. Jefferson, 869.
Jesus as a Philosopher, by Herman Harrell Horne, 992.
Jesus-Joshua, by Gustave Dalman, 1474.
Jesus of Nazareth, by Charles Gore, 897.
Johnson, Andrew, by Lloyd Paul Stryker, 1512.
Johnson, Thomas M.: Our Secret War, 1380.
Jorgensen, an Autobiography, by Johannes Jorgensen, 920.

Juergens, Sylvester, P.: Newman on the Psychology of Faith, 1124.
Justice, Poems of, compiled by Thomas Curtis Clark, 1378.

Keen, W. W.: The Surgical Operations on President Cleveland in 1893, 1220.
King, Basil: Adventures in Religion, 1509.
King, Basil: Satan as Lightning, 1513.
King Spider—Some Aspects of Louis XI of France, by D. B. Wyndham Lewis, 1545.
King, William Peter: Faith in the Divine Fatherhood, 1376.
Kittel, Rudolph: Great Men and Movements in Israel, 1508.
Kolbe, Monsignor: A Catholic View of Holism, 992.
Koran, The, translated by E. H. Palmer, 1474.
Kowtow, by Princess Der Ling, 1441.

Labels and Libels, by William Ralph Inge, 1380.
Labor and Internationalism, by Lewis L. Lorwin, 1119.
Labor Speaks for Itself, edited by Jerome Davis, 1123.
Land of Gods and Earthquakes, The, by Douglas Haring, 919.
Larrabee, Harold A.: What Philosophy Is, 1016.
Later Letters of Lady Augusta Stanley 1864-1876, edited by the Dean of Windsor and Hector Bolitho, 1251.
Lauck, W. Jett: The New Industrial Revolution and Wages, 1579.
Lauferty, Lillina: The Street of Chains, 1474.
Leach, William H.: Church Publicity, 1580.
Leaves from the Notebook of a Tamed Cynic, by Reinhold Niebuhr, 990.
Lesson Round Table, The, edited by Richard D. Dodge, 1380.
Levonian, L.: Moslem Mentality, 1474.
Lewis, D. B. Wyndham: King Spider—Some Aspects of Louis XI of France, 1545.
Lewis, Lloyd: Chicago, the History of Its Reputation, 1410.
Life's Ebb and Flow, by Frances, Countess of Warwick, 1512.
Little Plays of St. Francis, by Laurence Housman, 967.
Little, Shelby: George Washington, 1219.
Looker, Earle: The White House Gang, 1579.
Lorwin, Lewis L.: Labor and Internationalism, 1119.
Luther's, Martin, Small Cathechism, by M. Reu, 1121.
Magic of Books, The, compiled and edited by A. P. Sanford and Robert Haven Schauffler, 1580.
Magnificent Obsession, by Lloyd C. Douglas, 1378.
Make Everybody Rich, by B. A. Javits, 1377.
Making of a Great Race, The, by Edward A. Steiner, 1155.
Man Behind the Book, The, by Henry van Dyke, 1314.
Mann, A. Chester: F. B. Meyer, 1380.
Man's Social Destiny in the Light of Science, by Charles A. Ellwood, 1016.
Maritain, Jacques: Three Reformers: Luther, Descartes, Rousseau, 1123.
Marlborough, by Donald Barr Chidsey, 1219.
Marriage, by Edward Westermarck, 1124.
Marriage, by William F. Wunsch, 1124.
Masson, Thomas L.: Ascensions, 871.
Mauro, Philip: The Hope of Israel, 1380.
McDonald, Lois: Southern Mill Hills, 1506.
McAfee, Cleland Boyd: The Christian Message and Program, 1314.
McDowell, Mary, Neighbor, by Howard E. Wilson, 1124.
McFee, Inez N.: The Wonderful Story of Science, 1609.
McGiffert, Gertrude Huntington: Cast in Bronze, 1474.
McMillen, Wheeler: Too Many Farmers, 1380.
Men and Machines, by Stuart Chase, 1250.
Merejkowski, Dmitir: The Death of the Gods, 1064
Merriam, Charles Edward: Chicago: A More Intimate View of Urban Politics, 1188.
Metanthropos, or the Body of the Future, 943.
Mexican Agrarian Revolution, The, by Frank Tannenbaum, 1040.
Meyer, F. B., by A. Chester Mann, 1380.
Miller, Hugh Gordon: The Isthmian Highway, 992.
Mims, Edwin: Adventurous America, 1505.
Minor, H.: The Story of the Democratic Party, 868.
Mitchell, Edwin Valentine: Morocco Bound: Adrift Among Books, 1579.
Modern Comedy, A, by John Galsworthy, 1546.
Moehlman, Conrad Henry: The Catholic-Protestant Mind, 1513.
Morocco Bound: Adrift Among Books, by Edwin Valentine Mitchell, 1579.
Morrow's Almanack and Every-Day Book for 1930, edited by Thayer Hobson, 1580.
Moses, The Life of, by Edmond Fleg, 919.
Moslem Mentality, by L. Levonian, 1474.
Murphy, Gardner (ed.): An Outline of Abnormal Psychology, 1064.
Myers, James: Religion Lends a Hand, 1380.

Napoleon Self-Destroyed, by Pierce Clark, 1219.
Neighbor India, by Agnes Rush, 1188.
New Emphasis in Religion, A, by Enrique C. Sobrepena, 1411.
New Industrial Revolution and Wages, The, by W. Jett Lauck, 1579.
Newman on the Psychology of Faith, by Sylvester P. Juergens, 1124.
Nicholas of Cusa: The Vision of God, 992.
Niebuhr, H. Richard: Social Sources of Denominationalism, 1511.
Niebuhr, Reinhold: Leaves from the Notebook of a Tamed Cynic, 990.

Odum, Howard W.: Wings on My Feet, 1280.
Old Civilizations in the New World, by A. Hyatt Verrill, 992.
On the Up and Up, by Bruce Barton, 1579.
Origin Through Evolution, by Nathan Fasten, 1376.
Osborn, H. F.: From the Greeks to Darwin, 897.
Osgood, Phillips Endicott: Pulpit Dramas, 1124.
Our Changing Civilization, by John Herman Randall, Jr., 918.
Our Economic Morality and the Ethic of Jesus, by Harry F. Ward, 867.
Our Secret War, by Thomas M. Johnson, 1380.
Outfitting the Teacher of Religion, by James H. Snowden, 1506.
Outline of Abnormal Psychology, An, edited by Gardner Murphy, 1064.
Outlines of the Psychology of Religion, by Horatio W. Dresser, 991.

Pagan Regeneration, by Harold R. Willoughby, 1507.
Paine, Albert Bigelow: Theodore N. Vail, a Biography, 1040.
Palestine Today and Tomorrow, by John Haynes Holmes, 1511.
Palmer, E. H. (trans.): The Koran, 1474.
Parents and the Pre-School Child, by William E. Blatz and Helen Bott, 967.
Paul, K. T.: The British Connection with India, 1378.
Pen Pictures on Calvary, by Bernard Clausen, 1040.
Perfected Into One, by L. D. Anderson, 919.
Phillips, Grace Darling: Far Peoples, 992.
Philosophical Theology, by F. R. Tennant, 897.
Philosophy of the Abbe Bautain, The, by Walter Marshall Horton, 991.
Philosophy of Religion, The, by Edward E. Richardson, 1124.
Poet and the Lunatics, The, by G. K. Chesterton, 1513.
Poling, Daniel E.: Youth and Life, 919.
Pope or Mussolini, by John Hearley, 1016.
Powell, John Walker: In Search of God, 1376.
Premillennialism and Old Testament Prediction, by George Ricker Berry, 1380.
Present-Day American Stories, by Conrad Aiken and others, 1280.
Presidents I've Known and Two Near Presidents, by Charles Willis Thompson, 1123.
Principles and Problems of Right Thinking, by Edwin Arthur Burtt, 991, 1091.
Pritchard, F. H. (ed.): From Confucius to Mencken, 942.
Projects in Design, by Stanislaw Szukalski, 1122.
Prouty, Carrie Burr: Stories Jesus Heard and Stories Jesus Told, 1546.
Pulpit Dramas, by Phillips Endicott Osgood, 1124.

Quest of God, The, by Casper S. Yost, 1040.

Randall, John Herman, Jr.: Our Changing Civilization, 918.
Raven, Charles E.: A Wanderer's Way, 871.
Raven, Charles E.: Christ and Modern Education, 1040.
Raven, Charles E.: Women and the Ministry, 919.
Readings from Friedrich Von Hugel, selected by Alfar Thorold, 992.
Real Jesus, The, by Charles Fiske and Burton S. Easton, 1314.
Red Napoleon, The, by Floyd Gibbons, 1314.
Religion in Soviet Russia, by William Chauncey Emhardt, 1441.
Religion Lends a Hand, by James Myers, 1380.
Religion of Love, The, by H. I. H. Alexander, 1040.
Reu, M.: Dr. Martin Luther's Small Catechism, 1121.
Rice, M. S.: A Discontented Optimist, 1314.
Richardson, Edward E.: The Philosophy of Religion, 1124.
Rightly Dividing the Word, by J. Newton Davies, 1220.
Robinson, George L.: Where Did We Get our Bible? 1546.
Romance of the English Bible, The, by Laura H. Wild, 870.
Root, E. Merrill: Bow of Burning Gold, 1508.
Rush, Agnes: Neighbor India, 1188.

Samaria in Ahab's Time, by J. W. Jack, 1314.
Samuel, Maurice (trans.): Schlump, 1251.
Sassoon, Siegfried: The Heart's Journey, 871.
Satan as Lightning, by Basil King, 1513.
Schlump, the Story of a German Soldier, translated by Maurice Samuel, 1251.
Scofield Reference Bible with Encyclopedic Dictionary, The, 1380.
Sears, Charles H.: The Crowded Ways, 867.
Shakespeare Songs, The, edited by Tucker Brooke, 1442.
Shastri, Prabhu Dutt: The Essentials of Eastern Philosophy, 992.
Short History of the Christian Church, by G. P. S. Clarke, 1546.
Signs of These Times, by Willard L. Sperry, 1279.
Smith, Henry Justin: Chicago, The History of Its Reputation, 1410.
Smith, Robert Seneca: The Use of the Old Testament in Current Curricula, 943.
Smith, Roy L.: Splinters, 1314.
Smollett, Tobias: Humphrey Clinker, 1280.
Snowden, James H.: Outfitting the Teacher of Religion, 1506.
Sobrepena, Enrique C.: A New Emphasis in Religion, 1411.
Social Problems of Childhood, by Paul Hanly Furfey, 967.
Social Sources of Denominationalism, by H. Richard Niebuhr, 1511.
Some Spanish-American Poets, translated by Alice Stone Blackwell, 1123.
Southern Mill Hills, by Lois McDonald, 1506.
Sparkes, Boyden: Crime in Ink, 1579.
Speaker's Bible, Mark, ed. by James Hastings, 920.
Sperry, Willard L.: Signs of These Times, 1279.
Spitteler, Carl, Selected Poems of, 920.
Splinters, by Roy L. Smith, 1314.
Steiner, Edward A.: The Making of a Great Race, 1155.
Stimson, Frederic J.: The Western Way, 989.
Stock, Harry T.: Church Work with Young People, 1120.
Stories Jesus Heard and Stories Jesus Told, by Carrie Burr Prouty, 1546.
Street of Chains, The, by Lillian Lauferty, 1474.
Stryker, Lloyd Paul: Andrew Johnson, 1512.
Surgical Operations on President Cleveland in 1893, The, by W. W. Keen, 1220.
Sweet, William Warren: A History of Latin America, 1155.
Szukalski, Stanislaw: Projects in Design, 1122.

Tannenbaum, Frank: The Mexican Agrarian Revolution, 1040.
Tanner, Juanita: The Intelligent Man's Guide to Marriage and Celibacy, 1154.
Tennant, F. R.: Philosophical Theology, 897.
Theatre, The—Three Thousand Years of Drama, Acting and Stagecraft, by Sheldon Cheney, 1473.
Things Seen in the Channel Islands, by Clive Holland, 1017.
Things Seen in Sicily, by Isabel Emerson, 992.
Thinking Machine, The, by C. Judson Herrick, 1091.
Third Weaver, The, by Emily Calvin Blake, 1506.
Thompson, Charles Willis: Presidents I've Known and Two Near Presidents, 1123.
Thorold, Alfar (ed.): Readings from Friedrich von Hugel, 992.
Three Reformers: Luther, Descartes, Rousseau, by Jacques Maritain, 1123.
Too Many Farmers, by Wheeler McMillen, 1380.
Tragic Era, The, by Claude G. Bowers, 1504.
Trattner, Ernest R.: Unravelling the Book of Books, 1546.
Trousers of Taffeta, by Margaret Wilson, 1474.
Turning Points of General Church History, by Edward L. Cutts, 1219.
Two Thousand Years of Science, by R. J. Harvey-Gibson, 1609.
Types of Literature in the Old Testament, by Edward Chauncey Baldwin, 1379.

Universe Around Us, The, by Sir James Jeans, 1609.
Unravelling the Book of Books, by Ernest R. Trattner, 1546.
Use of the Old Testament in Current Curricula, The, by Robert Seneca Smith, 943.

Vail, Theodore N., a Biography, by Albert Bigelow Paine, 1040.
Vance, Rupert B.: Human Factors in Cotton Culture, 1280.
Vandiveer, Clarence A.: The Fur Trade and Early Western Exploration, 967.
Van Dyke, Henry: The Man Behind the Book, 1314.
Verrill, A. Hyatt: Old Civilizations in the New World, 992.
Vision of God, The, by Nicholas of Cusa, translated by Emma Gurney Salter, 992.
Vogdes, Walter: A Great Man, 1017.

Waller, Bolton C.: Hibernia, or the Future of Ireland, 871.
Wanderer's Way, A, by Charles E. Raven, 871.
Ward, Harry F.: Our Economic Morality and the Ethic of Jesus, 867.
Welch, Adam C.: The Book of Jeremiah in Colloquial English, 869.
Welfare in Mill Villages, by Harriet L. Herring, 966.
Wesley, John, Among the Scientists, by Frank W. Collier, 943.
Westermarck, Edward: Marriage, 1124.
Western Way, The, by Frederic J. Stimson, 989.
What Is Christian Education? by George A. Coe, 1504.
What Philosophy Is, by Harold A. Larrabee, 1016.
What We Preach, 1064.
Where Did We Get Our Bible? by George L. Robinson, 1546.
Whitehead, A. N.: The Aims of Education and Other Essays, 1016.
White House Gang, The, by Earle Looker, 1579.
Wholesome Parenthood, by Ernest R. and Gladys H. Groves, 897.
Wickham, Harvey: The Impuritans, 1123.
Wild, Laura H.: The Romance of the English Bible, 870.

Willett, Herbert L.: The Bible Through the Centuries, 1379.
Williams E. T.: A Short History of China, 1154.
Willoughby, Harold R.: Pagan Regeneration, 1507.
Wilson, Howard E.: Mary McDowell, Neighbor, 1124.
Wilson, Margaret: Trousers of Taffeta, 1474.
Wings On My Feet, by Howard W. Odum, 1280.
Women and the Ministry, by Charles E. Raven, 919.
Wonderful Story of Science, The, by Inez N. McFee, 1609.
Wunsch, William F.: Marriage, 1124.

Yost, Casper S.: The Quest of God. 1040.
Youth and Life, by Daniel A. Poling, 919.

Zaring, Grace: The Heaven and Earth of Dona Elena, 1040.
Zorbaugh, Harvey W.: The Gold Coast and the Slum, 870.
Zweig, Stefan: Jeremiah, A. Drama in Nine Scenes, 869.
Zwemer, Samuel M.: Across the World of Islam, 992.

Reviewers

Barton, William E., 1378.
Bower, W. C., 990.
Brown, William Adams, 868.
Cannon, Lee E., 1506.
Dobie, Edith, 868.
Evans, Daniel, 1378.
Ferm, Vergilius, 1121.
Fisher, Irving, 1510.
Galia, Donato G., 1411.
Garrison, Winfred Ernest, 868, 870, 918, 942, 991, 1016, 1039, 1091, 1119, 1122, 1187, 1219, 1250, 1342, 1378, 1410, 1473, 1511, 1545, 1609.
Gray, John H., 867.
Grier, N. M., 1376.
Hammond, William E., 1314.
Healey, James C., 1280.
Holman, Charles T., 989, 1440.
Hutchinson, Paul, 1379.
Jackson, O. V., 1092.
Jensen, Howard E., 966, 1280.
Jones, Edgar DeWitt, 990, 1504.
Kennedy, Bascom, 990.
Lemmon, C. E., 1509.
Lemon, W. P., 869, 1063, 1121, 1506.
Luccock, Halford E., 1378.
Matthews, I. G., 1376.
McCasland, Selby Vernon, 1507.
McConnell, Francis J., 896.
Moehlman, Conrad Henry, 1279.
Musser, Benjamin, 1508.
Niebuhr, Reinhold, 1377.
Piersel, W. G., 1505.
Powell, John Walker, 1508.
Rall, Harris Franklin, 1376.
Smith, T. V., 989.
Staley, Eugene, 869, 1119.
Taylor, Alva W., 1506, 1579.
Willett, Herbert L., 1378, 1511.
Wimberly, Ware W., 1504.
Wise, B. Fred, 1120.
Woolery, W. Kirk, 1154.

Here is a helpful book for MINISTERS

Preaching Out of the Overflow

By WILLIAM L. STIDGER

Dr. Gaius Glenn Atkins says of the new book:

"I have read it with great interest. It is vital, practical, wonderfully suggestive. Stidger has a genius for illustration hardly equaled in the American pulpit. Any preacher will find in this book a stimulus to put a new quality into his own preaching."

Some chapter titles:

Preaching Out of the Overflow
Developing the Homiletic Mind
The Objectives of the Sermon
The Tests of a Great Sermon
The Impact of a Compact Sermon
Creating the Atmosphere
Reaching the People in Preaching
Reserve Power in Preaching
The Power of Preaching Today
Out of the Overflow of Great Books
Preaching Through Nature
The Bible the Basis of Great Preaching. ($2.25)

Christian Century Book Service

VIGOROUS!
INTERESTING!
UP-TO-THE-MINUTE!

Interdenominational! Many Hundreds of Presbyterian Congregational Baptist Methodist classes use it —15 denominations in all

The 20th Century Quarterly

It makes a study of the Bible itself, treating the International lessons in fresh, interesting fashion.

It teaches Bible truth as the key to the solution of the perplexing problems of TODAY.

It aims especially to inculcate Christian ideals and grow character in modern young people.

Your young people, your adults, need the 20th Century Quarterly.

Thomas Curtis Clark edits the Quarterly and here are its department editors: Helen Barrett Montgomery, Sydney Strong, Ernest Bourner Allen, Herbert L. Willett, Jr., John R. Ewers, Roy L. Smith and James M. Stifler. Every name counts.

THE 20TH CENTURY QUARTERLY, Dept.
440 S. Dearborn St., Chicago.

☐ Send me free Sample of the Quarterly

☐ Send me.....copies the Quarterly at 20 cents per copy (lots of 10 or more). (Fewer than 10 at 25 cents.

My Name.....

Address.....

.....

See that your teachers know about this quarterly. Tell us how many free sample copies to send *you*.

The 20th Century Quarterly
440 S. Dearborn Street
Chicago

SAVE MONEY BY PURCHASING ONLY WORTHWHILE BOOKS

Current books of real importance are listed and described, from week to week, in our Book Service columns. Follow these lists, and you will know what books are worth while, and which really meet *your* needs.

Keep abreast of the new books.

THE CHRISTIAN CENTURY BOOK SERVICE, 440 So. Dearborn Street, Chicago, Ill.

Please send {☐Check Enclosed / ☐and Charge} the following books:

....

....

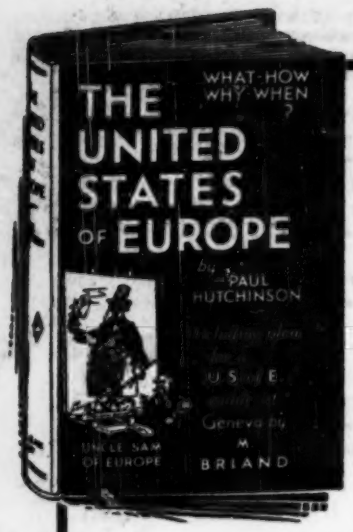
....

☐Put my name on your mailing list to receive regularly your monthly Book Service Broadcast.

My Name.....

Address.....

We pay postage. We guarantee immediate shipments.



The Only Book that tells the full story

- **What the idea is**
- **What lies behind it**
- **What it means to you**

It Answers Your Questions

Is the whole thing just talk?
Is it practicable?
What are the difficulties?
How can they be overcome?
Who's for it?

It Gives You the Facts

Will Russia be in it?
What's Mussolini's attitude?
Will it lower European tariffs?
How will labor take it?
What is America's stake in it?

The United States of Europe

By PAUL HUTCHINSON

with the proposal made at Geneva by M. Briand

Who's against it?
Is it anti-American?
What will it do to exports?
What will it do to imports?
Will it affect borrowing power?
Will it change commercial treaties?
Are the cartels affected?

It Is Up-to-the-Minute

What will England do about it?
Is the League mixed up in this?
If it comes, how soon will it?
Has rationalization anything to do with it?
What had an American business man better do about it?

It Gets to Bed-Rock

The price of the book is $2.00.

Available at bookstores or from the publishers.

Published by Willett, Clark & Colby
440 So. Dearborn St., Chicago—200 Fifth Ave., New York

FOR YOUR CONVENIENCE, AN ORDER BLANK COUPON IS AVAILABLE AT THE BOTTOM OF THIS PAGE.

WILLETT, CLARK & COLBY, 440 So. Dearborn St., Chicago, Ill. There is no bookstore convenient to me, so I am asking you to send me a copy of Paul Hutchinson's, "The United States of Europe." ☐ $2.00 Enclosed. ☐ Send C. O. D.

Name..... *Address*.....

INDEX Volume XLVII (January-June, 1930)

Title Index of Editorials and Contributions

Address by Jesus' Brother, An, by Wilbur Larremore Caswell, 463.
Admiral on Parade, An (edit.), 549.
Advance of the Pastors, The (edit.), 166.
After-Thoughts on a New Christmas Custom (edit.), 132.
Ambassadors of Ill Will, by Fred Eastman, 144.
American Movies in China (edit.), 709.
America's Shifting Population (edit.), 773
Anglicans Support South India Union (edit.), 453.
Anhedonia and Pentecost (edit.), 134.
Another Argument for Episcopacy (edit.), 229.
Another Instance of America's Changing Church Life (edit.), 613.
Another Interpretation of Saint Francis, by Henry Nelson Wieman, 209.
Anti-Saloon League Sees the Light, The (edit.), 297.
Appeal for the Quaker Relief in North Carolina, An (edit.), 100.
Are Baptist Churches Christian Churches? by Charles T. Holman, 398.
Are There Any More Like This One? (edit.), 547.
Art of Quitting, The (parable), 490.
Attack on the Federal Council Opens, The (edit.), 611.

Baltimore Club Protests Relation with Movies (edit.), 292.
Baptist Joke, A (edit.), 744.
Beginning of Unemployment, A (edit.), 579.
Betrayal, The (edit.), 423.
Bible the Best Seller, The—And What of It? (edit.), 645.
Birthday and Two Deaths, A (edit.), 356.
Bookseller Cannot Be So Green, The (edit.), 228.
Borah, Senator, Warns Against Failure at London (edit.), 323.
Borderland of Prejudice, The, by Everett R. Clinchy, 623.
Breaking All Newspaper Circulation Efforts (edit.), 741.
Bringing the Power of the Churches to Bear (edit.), 708.
Bridges, Robert, Leaves a Testament of Beauty, by Edward Shillito, 652.
British Income Tax Is a Heavy Burden (edit.), 771.
Brooklyn Christmas Carol, A, by Hubert C. Herring, 204.
Business as a Sacrament, by Alfred Wilson Swan, 495.
Butler, General, Tells the World (edit.), 5.
But There Is No Purchaser "As Such" (edit.), 356.
Buying Liquor Not Illegal Under Article Six (edit.), 740.
Buying the Right to Govern (edit.), 710.

Canada—A Good Neighbor (edit.), 392.
Canada's Commons Votes to Stop Liquor Flow to U. S. (edit.), 421.
Canada Is a Friendly Neighbor (edit.), 357.
Can a Missionary Be a Christian? by F. Olin Stockwell, 460.
Can a Missionary Be a Christian? by Maxwell S. Stewart, 461.
Can Christian Missions Be Saved? (edit.), 326.
Can Jews Worship with Christians? by Everett R. Clinchy, 142.
Canon James, Jr., (edit.), 806.
Can They Never Learn? by G. Ernest Thomas, 336.
Can Violence Be Restrained? (edit.), 515.
Catholic Organ Resents Conspiracy of Silence (edit.), 132.
Census Will Measure Unemployment, The (edit.), 453.
Change in the Chief Justiceship, The (edit.), 195.
Changes Suggested in Enforcement Methods (edit.), 99.
Character Education at Haverhill (edit.), 739.
Chicago (edit.), 230.
Chicago Does Honor to Norman Thomas (edit.), 293.
Chicago Elects High Church Bishop (edit.), 643.
Chicago's Newspapers Drag Red Herring Across Murder Trail (edit.), 804.
Chicago's Inferiority in Homicide (edit.), 389.
Child Labor Is Still a Live Issue (edit.), 37.
China Denounces the Old Treaties (edit.), 36.
Christendom and Sovietdom (edit.), 294.
Christian Conscience and Citizenship (edit.), 324.
Churches Call for Investigation of Textile Situation (edit.), 68.
Church Describes the Preacher It Wants, A (edit.), 134.
Church Disarmament Conference Makes Slow Progress, by Stanley I. Stuber, 363.
Church News and Newspapers (edit.), 676.
Church Will Not Kick Against the Goads (edit.), 805.
Churches State Their Peace Program, The (edit.), 324.
Churchwoman, The (edit.), 360.
Cigarette Advertisers Promise to Stop Misleading Public (edit.), 165.
Citizenship and War (edit.), 455.
Cloud with a Silver Lining, A (edit.), 518.
Codification of International Law Must Proceed (edit.), 196.
Color Bar in the Churches, The, by S. Ralph Harlow, 683.
Columbus Horror, The (edit.), 548.
Cost of War, The—Continued! (edit.), 517.
Coming of the New God, The (edit.), 261.
Confirming Mr. Roberts (edit.), 677.
Consultative Pact May Yet Be Revived (edit.), 387.
Contagion of Cynicism, The, by John Clarence Petrie, 718.
Convention Time Returns (edit.), 580.
Cornell's Fellowship of Faith, by R. H. Edwards, 720.
Coup in Rumania, The (edit.), 772.
Creating a Red Menace (edit.), 328.
Culture on the American Plan (edit.), 197.

Dallas and Washington Investigate Bishops (edit.), 643.
Dangerous Religion (edit.), 679.
Dark Clouds Over China, by Sherwood Eddy, 781.
Demanding a Lessening of Stage Profanity (edit.), 68.
Democracy Is on Trial (edit.), 292.
Deneen Versus Mrs. McCormick (edit.), 390.
Denominationalism's Debt to Grandma, by John R. Scotford, 368.
Denominational Disarmament Conference, The, by Stanley I. Stuber, 237.
Denominational Disarmament Conference Ends, by Stanley I. Stuber, 619.
Dialogues of the Soul, by Arthur B. Rhinow, 169.
Did Mr. Stimson Snub the Newspapers? (edit.), 613.
Different Note in Advertising, A (edit.), 101.
Disarmament Conference Opens Auspiciously (edit.), 131.
Disciples Come to the Mourners' Bench (edit.), 132.
Distinctions of Birth (parable), 298.
Does Candor Make It Better or Worse? (edit.), 261.
Does Your Newspaper Want Peace? (edit.), 167.
Doors, by Raymond Kresensky, 394.
Drifting Toward an Open Struggle (edit.), 195.
Drying Up the Dry Forces (edit.), 163.
Dupont, Mr., Solves the Liquor Problem (edit.), 485.
Dwarf and the Giant, The (parable), 169.

Editorial Courage or Movie Advertising? (edit.), 388.
Eight-Hour Fight Is Not Yet Won, The (edit.), 260.
Episcopal Church and the Mind of Christ, The, by Granville Mercer Williams, 491.
Episcopal Church Loses Its Primate, The (edit.), 198.
Episcopal Order in the Making, An (edit.), 551.
Episcopate and the Christian Fellowship, The (edit.), 486.
Even England Has Its Speakeasies (edit.), 292.
Experiment in Worship, An (edit.), 677.
Exposing Another Attempt at Camouflage (edit.), 293.

Factors in the Senatorial Campaign (edit.), 483.
Fail to Delay Action on Naval Treaty (edit.), 707.
Farewell to the Herald of Gospel Liberty (edit.), 324.
Fate of the Russian Mennonites, The (edit.), 5.
Faunce, President, Christian Educator (edit.), 197.
Federal Council Approves Community Principle (edit.), 803.
Federal Council, The (edit.), 520.
Ferns and Footlights, by Arthur W. Hewitt, 715.
Fight That Will Have Long Consequences, A (edit.), 259.
Fighting to Forget, by Arthur B. Rhinow, 656.
Final Fight to Rid the World of Slavery, The (edit.), 5.
Financial Measure of Ministerial Success, The (edit.), 709.
First Woman Senator, The (edit.), 425.
Ford, Henry, and His Cars (parable), 74.
Forsaking the American Point of View (edit.), 227.
Fort Donelson (parable), 522.
For the Encouragement of Clean and Reverent Speech (edit.), 422.
France, the Spoiled Child (edit.), 358.
Freedom of Women, The (parable), 10.
French Crisis Holds Up Conference (edit.), 291.
Frenzied Feminine Finance, by Elaine Goodale Eastman, 685.
Friends' Theory of Worship, The, by W. W. Comfort, 366.

Gambling by Wire, by Jerome Davis, 525.
Gandhi Before Pilate (edit.), 488.
Gandhi Converts a Missionary, by W. E. Sikes, 747.
Gandhi in Jail (edit.), 647.
Gandhi Is on the March (edit.), 387.
Gandhi, Mahatma, Arrested (edit.), 611.
Glory, Laud and Honor, by Frank S. Mead, 270.
Good Citizenship and the Movies (edit.), 262.
Good Law and Good Sense (edit.), 612.
Good-Sized Crumb from the Conference Table, A (edit.), 451.

Hard Choice, A; Charity, Death or Bankruptcy (edit.), 69.
Harnack Ends Long and Brilliant Career (edit.), 805.
Haunted by Inequalities, by F. Olin Stockwell, 460.
Hays, Mr., Drags Three Red Herrings (edit.), 516.
Hays, Will, and the Presbyterians (edit.), 325.
Hero, A (parable), 586.
Higginbottom, Sam, Gets His College (edit.), 37.
Hodgkin, Henry, Comes to America (edit.), 36.
Houghton, Mr., to Lead Council's Work for Peace (edit.), 3.
Hour of Destiny, An (edit.), 8.
How Intelligent Are the Intelligentsia? (edit.), 101.
How Long Can the Tension Last in India? (edit.), 195.
How Not to Manage a College (edit.), 549.
How Powerful Is a Newspaper? (edit.), 325.
Hull House After Forty Years, by Frank L. Hayes, 589.

Ice Cream, The (parable), 137.
Illinois and the World Court (edit.), 616.
Illinois Council of Churches Is Organized (edit.), 355.
Immediacy in Education, by George Lawrence Parker, 458.
Incredible Episode, An (edit.), 233.
India at the Crossroads, by Sherwood Eddy, 44.
Indian Cloud Grows Darker, The (edit.), 579.
India's Crisis Grows in Tensity (edit.), 515.
Informing the Community of Developments in London (edit.), 100.
In Search of a Job, by G. B. MacDonald, 529.
Internationalized Holy Land, An (edit.), 548.
In the Coal Fields Today, by Arthur Culmer Schultz, 300.
Is a "Tolerant" Christianity Possible? by Frank Eakin, 267.
Is Jesus Winning in India? by P. O. Philip, 494.
Is Stewardship Ethical? by Reinhold Niebuhr, 555.
Is the Protestant Episcopal Church a Christian Church? (edit.), 6.
Is the Radio Simply an Amusement? (edit.), 260.
Is This the Twentieth Century? by D. P. McGeachy, 239.
India's Fateful Decision (edit.), 35.

Jefferson, Dr., Leaves the Broadway Tabernacle (edit.), 804.
Jim Crow Seats for the Passion Play (edit.), 260.
Judge Holds Purchaser "As Such" Guilty of No Crime (edit.), 356.

Kellogg Pact Not Being Used, The (edit.), 227.
Killings in New England and in Florida (edit.), 163.
Klynik, The (parable), 809.
Korea and the Simmering Orient (edit.), 228.

Labor Party's Moral Crisis, The (edit.), 808.
Laggard Law and the Movie Profiteers, The (edit.), 547.
Last Day at Lausanne, The, by William E. Barton, 11.
Last of the Great Victorians, The (edit.), 454.
Lawlessness and Prohibition (edit.), 67.
Law Enforcement Commission Makes First Proposals (edit.), 99.
Let Us Pray! (edit.), 70.
Locomotives That Push, The (parable), 457.
London Conference, The (edit.), 387.
London Naval Conference Registers in Illinois (edit.), 483.
Looking at Life with Kagawa, by Harold E. Fey, 331.
Lord's Day in the Bible Belt, The, by Ware W. Wimberly, 43.
Lost Leader, The (edit.), 806.
Lost Opportunity for a Unified Community, A (edit.), 69.
Love Laughs at Bishops (edit.), 612.
Lutheran Conscience Surrenders to the State (edit.), 261.

Macfarland, Doctor, and the Motion Picture Producers (edit.), 452.
Make War a Sin! by Joseph Fort Newton, 650.
Making the New Russia (edit.), 645.
Maligning the Missionaries (edit.), 196.
Malta and the United States (edit.), 776.
Man and Humanism, by Robert Whitaker, 299.
Man Can't Live on Statistics, A (edit.), 644.
McCormick, Ruth, Wins on World Court Issue (edit.), 483.
Members and Electorate Must Both Vote Their Sentiments (edit.), 421.
Menace of the Movies, The, by Fred Eastman, 75.
Method at the Naval Conference (edit.), 227.
Methodist Bishop Resigns (edit.), 707.
Methodists Exonerate Bishop Cannon (edit.), 675.
Mike, The (parable), 105.
Missionary Retreat, The (edit.), 712.
Modern Education Condemned (edit.), 100.
Moral Equivalent for Intolerance, A, by Dwight Bradley, 427.
Moral Responsibility Still Rests on Buyer (edit.), 741.
Morrow, Mr., Plays Safe (edit.), 678.
Movies Are "Converted" Again, The (edit.), 454.
Movie Barons Take Notice, The (edit.), 774.
Movies Before Congress, The (edit.), 646.
Movie Profits and Poisoned Pictures (edit.), 580.
Movies Warn the Churches, The (edit.), 228.